CATHOLIC PRINCIPLES

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CATHOLIC PRINCIPLES

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ILLUSTRATED IN THE DOCTRINE
HISTORY AND ORGANIZATION

OF THE

AMERICAN EPISCOPAL CHURCH

BY THE REV. FRANK N. WESTCOTT

Revised and Edited by the late Right Reverend
A. C. A. HALL, D.D.
Sometime Bishop of Vermont

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TO THE MEMORY OF

MY FRIEND AND SENIOR WARDEN

THE HONORABLE WILLIAM MARVIN

EX-JUDGE AND SOMETIME PROVISIONAL GOVERNOR OF FLORIDA, UNDER THE INSPIRATION OF WHOSE JUDICIAL CRITICISM AND KINDLY SYMPATHY THIS BOOK WAS WRITTEN

"Rest eternal grant to him, O Lord; and may light perpetual shine upon him."

19782

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NOTE TO REVISED EDITION

A FEW years ago, when the lamented author was already in failing health, my chaplain for many years, the Rev. George B. Johnson, went through this little book with care, suggesting points for revision or reconsideration. Mr. Westcott was not well enough to take the matter up. And now, when both he and Mr. Johnson have passed from us, the publishers have asked me to incorporate into the text of a new edition such of the criticisms as it seems desirable to adopt.

Mr. Johnson's judgment of the book was that it was "the best handbook on Church principles we have. It is thoroughly readable; it is not too long; and it avoids the arrogant tone toward the dissenter which mars the usefulness of some of our manuals." Because of its excellence in these respects he thought it worth while to remove some inaccurate or doubtful statements, and to improve the references. His own exact scholarship is well known.

Citations from the New Testament have now been conformed to the Revised Edition, not as necessarily passing judgment on its text or translation, but to avoid

a possible objection that stress was laid on a disputed passage.

As a tribute to both men I am glad to have a hand in bettering the work on which they both spent much labor, and which they hoped might have wide usefulness. The large sale of the earlier editions proves this hope to have been well founded. A. C. A. H.

Burlington, Vt., January, 1916.

PREFACE

JUST in proportion as the Anglican Church has been content to act as if she were Catholic, and to stir up the gifts within her, in that proportion we find she is so, and has the living Spirit in her body. What is reassuring is not merely that the faith of individuals, whether priests or people, finds its response: it is not merely that we are allowed to realize our Catholicity in this or that parish, this or that institution: . . . it is true further and beyond this, that our Church is driven in her formal and corporate action more and more to take her stand on *the only basis which is tenable and enduring, the basis of* CATHOLIC PRINCIPLE."—Gore's *Roman Catholic Claims,* page 18.

"The wonderful part of it is, that all this" (the revival of Catholic teaching and practice in the Anglican Church) "should have come about as the result of internal causes; of the working out of *their own thoughts and principles,* and not from any external persuasion or influence."—Bagshawe's *Credentials of the* (Roman) *Catholic Church,* page 47.

CATHOLIC PRINCIPLES

CHAPTER I

WHAT IS THE AMERICAN EPISCOPAL CHURCH?

IT IS quite generally admitted by those who watch the trend of the religious movements of the day, that that body of Christians which is commonly known as the American Episcopal Church has come to occupy a position, and exert an influence, quite out of proportion to the number of its members, or the extent of its organization. By the confession of both its friends and its enemies, for some reason or another, it seems to be like "a city set on a hill which cannot be hid."

It is to-day, perhaps, the most enthusiastically defended, the most violently attacked, the most frequently imitated, and the least understood, of all religious organizations in the country. There seems to be something about it which challenges attention, and leads its friends to feel an enthusi-

astic love for it, and great hope for its future, and those who are not its friends, to feel that in it they have no common sect to deal with, but an organization and a system, which by virtue of its peculiar claims, and rapid growth, may prove a formidable power in winning the allegiance of Protestant Christians.

There is something about the Church, the genius of its system, the enthusiasm of its defenders, the spirit which animates it, the self-assertive way it teaches, the development of its work and worship on lines, and in directions, with which Protestants are not familiar, for which the logic of neither Protestants nor Romanists can account; and which therefore challenges their attention and their criticism.

Now it is very evident that those outside of it do not altogether understand either its teaching, or its historic position, or the genius of its life, from the fact that what is said about it is so contradictory. It is said to be too narrow, too broad; too inclusive or too exclusive; too conservative, too liberal; too mediæval, too advanced; too formal, too lax; too dogmatic, too tolerant; too Protestant, too Romish; a Church in which one believes too much, or too little; which makes religion too hard, or too easy for its members. Occasionally a sympathetic critic attempts to explain its life, on the principle that its catechetical system interests and holds the young; or that its liturgical worship attracts people; or

that it is eminently respectable, and has trained a great many patriots and eminent thinkers in the past.

But after all, such explanation confessedly fails to account for the character and work of the Church of to-day.

Now, why is it that the Episcopal Church is so little understood by either Protestants or Romanists? For the very simple reason, that the Church is neither Protestant nor Roman, in the ordinary use of the terms. A Protestant can understand a Protestant sect, and he thinks he understands the Roman Catholic Church; but a religious body which is neither the one nor the other is beyond his depth, at any rate beyond his experience. The Protestant assumes that anything in the Episcopal Church which he does not understand must be "Romish;" and the Roman assumes that anything in the Episcopal Church which he does not understand must be "Protestant." Each judges from his own standpoint, and experience, and each is wrong. The Roman cannot conceive of a Catholicity which is not Roman, nor the Protestant of a Reformed Church which is not Protestant; and so naturally the Episcopal Church is between two fires; is repudiated by both, because she will not assimilate with either, and accept their own definitions of what the Christian Church ought to be.

Now let us suppose that a Protestant who is thoughtful and intelligent, recognizing the fact

that the Episcopal Church is to him in a sense unique, has a sincere desire to study it for himself, and find out, if possible, what it really is. Suppose such a man, laying aside his prejudices, approaches the Church as a sympathetic learner, rather than as a hostile critic.

What will he find? What features of the Church's organization, history, life, and work, will be most apt to impress him, on a merely superficial inspection? First, he will find, that the Church is growing in the centres of population with considerable rapidity. He will find that she receives over twenty thousand converts from the Protestant denominations, and between thirty and forty of their ministers each year, and that in ten years she has received over three hundred and fifty ministers from various religious bodies, and the drift is practically all one way. (See notes at the end of this chapter.)

These clerical converts are often the most intelligent of their class, men who come at the cost of considerable self-sacrifice, knowing that if they are to enter the ministry of the Church, they must be confirmed, and begin at the beginning in the order of deacons, before they can be made Priests. The remarkable fact about this growth is not its rapidity, but the fact that it takes place and constantly increases, apparently as the Church's special claims are better understood, and more clearly taught; claims which seem narrow, arrogant, and exclusive, to the Protestant, and which

ought therefore rather to offend intelligent men, and keep them out of the Church, than to attract and hold them, unless the claims are true. Moreover, the Church shows most remarkable powers of assimilation; for, though these clerical converts represent all sorts of creeds, they soon come to accept the claims of the Church, and for the most part defend them as heartily as her own children. The Church seems to have a wonderful way of convincing these men that she is right; and she proceeds to mould them to her ideas, while they have little or no effect in moulding her to their ideas.

The Protestant will also discover, that a majority of the Church's intelligent laymen believe thoroughly in their Church; are devoted to her interests and work, and at rest in their acceptance of her Faith. For example, in a small town where there are large and fine Protestant churches, which represent brilliant preaching, and much social advantage, a Churchman will still prefer (if there is no larger church) even a little mission of his own Church, plain and outwardly unattractive, conducted possibly by a priest of very moderate ability, and he never seems to care to go elsewhere. He is contented and happy, apparently believing that he receives something in his little mission church, which Protestants do not; and that which he finds more than makes up to him for the loss of the intellectual and social advantages, which are offered elsewhere. His loyalty to his Church seems, for some reason which

is not apparent, to be a matter of vital principle, rather than a matter of taste or choice. Surely there must be some reason for this, some very attractive power, to hold men to the Church.

The Protestant will also find in the Church, something which is very perplexing. That this Church which as he supposed was so narrow, is as a matter of fact amazingly broad and Catholic; so much so, that he is confused at first by what he finds. For he soon discovers that the Church not only holds and teaches the fractions of truth taught by his own sect, but that she teaches the truths held by all Protestant sects put together; so that in coming into the Church, he really gives up nothing, but simply widens his range of belief immensely. He finds that with the Presbyterians, the Church holds an order of presbyters, but refuses to deny the historic character of Episcopacy; that with the Methodists, she believes in the necessity of conversion and personal holiness, but refuses to deny the necessity of sacramental grace; with the Baptists, she requires faith in adults as a condition of Baptism, and baptizes by immersion whenever immersion is desired, but refuses to rule children out of God's Family, the Church; with the Unitarians, she believes that there is but one God, but refuses to deny that in that unity there is a tri-personality; with the Friends, she believes in silent meetings, which she calls retreats, meditations, or quiet days, in the baptism of the Holy Spirit, and in simplicity of

life; but she refuses to reject the visible Church, which the Lord Himself creates and sends, or the Sacraments which He has ordained. In short, the Protestant finds that just so far as any sect affirms any truth positively, the Church holds that truth also; but that what the Church rejects, is simply the protestant *denials* of truth. But more than this: the Protestant finds that the Church holds and teaches, with the truths with which he is familiar, many others with which he is not familiar, and which he has been in the habit of considering false or superstitious. Truths about the Church, its nature, history, and doctrine, which he always thought were Roman Catholic errors. Truths which are entirely foreign to the Protestant system as such. And yet most Churchmen seem to take these doctrines as a matter of course, and to be ready and glad to give both scriptural and historic reasons why they believe them, and do not seem in the least inclined to go over to the Roman Church, because they hold them. This is a very puzzling fact to the Protestant, this discovery *that truth is by no means limited to Protestantism,* and that a Church can hold many truths in common with Romanists, and yet apparently have the strongest possible objections to adopting the Roman system.

To the Protestant the Church seems in many ways to be an imitation of Rome, and he thinks that its members must or ought to go to Rome, but for some reason or another they do not, to

any marked extent. If the Church is obviously not Protestant, in the ordinary sense, it is equally evident that she is not Roman. The Protestant is puzzled at the breadth of truth which he finds in the Episcopal Church, its vigorous grasp of essential truths, and its broad tolerance of differences of opinion in matters which are not essential.

Then, too, the Protestant is puzzled by the discovery that the Church is such a remarkable combination of the *old* and the *new*. So far as he can see, it is ready to meet new issues, to adapt itself to the necessities of the age. It contains many of the most advanced thinkers along certain lines. It is employing all sorts of means, to reach all sorts of men. It is not the least afraid to adopt any truth which modern science or higher criticism may happen to *demonstrate*.

In certain congested districts of large cities it is the only religious body which seems to succeed in winning and holding men. It has all sorts of services for all sorts of people, from revivals, which it calls missions, and silent meetings, which it calls meditations, up to the elaborate ritual of a High Celebration. It has an endless number of guilds, fraternities, brotherhoods, and sisterhoods, for doing various kinds of work, for meeting the needs of all sorts of temperaments. Its clergy are interested in municipal reforms, and public charities, and yet with all its modern, up-to-date spirit, and organization, there is a strange mixture of that which is old,

and by Protestants thought to be effete. Somehow Churchmen seem to believe that their Church is as old as Christianity; that it inherits from an ancient past the essentials of doctrine, organization, and custom, which are practically changeless. In an Episcopal Church the Protestant often finds the arrangements and symbols, which he would have found anywhere in the Christian world, many centuries before such a thing as Protestantism was ever heard of.

He sees the high altar, central in position, in a sanctuary made beautiful with form and color and costly fabrics, in honor of Him, who, Churchmen believe, comes to them in the Blessed Sacrament.

On the Altar he sees the cross, the lights, and the flowers, symbols of his salvation. The priests wear official vestments, the service is liturgical and dignified; and in its dignity and orderliness, is eloquent of a reverent faith in the unseen Presence of God. He finds that the very words of the liturgy are many of them over a thousand or fifteen hundred years old; that they have the stamp of no one man, and no one age, but represent the cumulative devotion of many centuries. That in all this the Church's ways and organization are not of her own making, are hers, not by adoption from another system, but by inheritance from her own past. In some parish he may hear a most evangelical gospel sermon, and yet see candles on the Altar, and hear a prayer for some departed soul; and all this curious combination

of that which is new and that which is old, is very strange to him at first. Most certainly the Church cannot be Protestant, in the ordinary sense of the word.

Then, too, he notices that there are different schools of thought in the Church, which at times seem to be more or less at variance with each other; and yet they remain in the Church, and are devoted to it, whereas such differences would split a Protestant sect all to pieces.

What is it that holds them together? Moreover, if any one school tries to dominate the Church, and mould it to its convictions, it fails. The Church moulds men, and is not materially moulded by them; while, at the same time, she claims as her own, all that is positive and true in each school of thought, rejecting nothing but their negations and denials, and finds a place for them in her household. She is heartily in sympathy with the personal piety and evangelical orthodoxy of the Low Churchman, with the learning and scientific scholarship, the broad-mindedness of the Broad Churchman, with the High Churchman's appreciation of her historic position and claims, with the Ritualist's recognition of symbolical ritual as a necessary expression of truth; and yet she herself is not limited to the position of any party, but is *Catholic;* in that she holds all truths of all schools, repudiating individuals only when they become protesters, or deniers, or impugners, of her Catholic Faith.

Then also there is another conspicuous fact which the Protestant will observe, and will no doubt resent as arrogance, namely, that the Church speaks as one having authority; with a certain assurance of conviction that she is sent to teach, which the Protestant sects do not adopt, or rather do not seem to feel. The very fact that the Church speaks as if she had authority so to speak, while it is no doubt irritating to others, is after all a phenomenon which must be accounted for in some way. The Church is constantly denounced for its arrogant tone; but surely, any system which comes from God, and holds a commission to speak in His Name, must speak with authority. Our Lord spake not as the Pharisees, "but as one having authority"; and to His Church He said, "He that heareth you heareth Me." Now Protestants, no doubt, speak with the force of a conviction that they are right in their belief, but as a rule no Protestant sect teaches as if it held a commission to teach its own creed by the authority of Christ through a special historic commission so to do.

Any Protestant sect can say, "If you refuse to hear my teaching, you will not have the right views of Bible Truth," but no Protestant sect can possibly say, "If you refuse to hear my teaching, you oppose our Lord Himself, because He sent me to teach you." Only the Catholic Church can say this. The fact that Protestants are often so apologetic in their teaching, lays their whole system

open to the suspicion that it lacks authority, and that they are quite conscious of this fact.

So if, as we have said, the Protestant will take pains to study the Church, he will find not only that the popular estimate of it is a mistaken one, distorted by a lot of radical misconceptions, but also that the Church in its life, organization, and attitude toward Protestants, is certainly unaccountable from the Protestant standpoint.

Now, suppose a Roman Catholic was to study the Church from the inside. What would he find? He would find, perhaps to his very great surprise, that in doctrine, custom, and religious life, the Church is remarkably "Catholic," and that there is much similarity to the Roman Church, in some matters.

He would assume that all this was but an imitation of the Roman Church, which must eventually end in union with Rome. But again, to his great surprise, he finds, that notwithstanding this Catholic doctrine, practice, and life, in the Episcopal Church, Churchmen are absolutely united in repudiating the supremacy and infallibility of the Pope of Rome, and in rejecting certain Roman errors of doctrine; that conversions to Rome are decreasing instead of increasing, and that Churchmen seem to be happy and contented where they are, and that they are turning out to be the worst rivals Rome has to deal with, and her most relentless opponents, whenever she asserts her exclusive claim to be the whole Catholic Church. Why

should there be in the Church so much that is *Catholic,* and yet so strong an opposition to that which is *Papal?*

How can the Catholic type of religious life exist and flourish in what he believes to be a Protestant sect? Where does it come from? All this is very amazing to him, and he cannot comprehend it. For example, the Rev. J. B. Bagshawe, Roman Catholic, writing in the "Credentials of the Catholic Church" (page 47), of the revival of Catholic life and doctrine in the Church of England, says: "The wonderful part of it is, that all this should have come about as the result of *internal causes,* of the working out of *their own thoughts and principles,* and not from any external persuasion or influence."

Now all this indicates that the characteristic teaching and life of the Church cannot be explained from the Roman or the Protestant standpoint; and that if these things are to be understood at all, it must be on the supposition that that doctrine, and habit of thought, and type of life which makes the Church what it is, is neither Roman, nor Protestant.

What is it? Is there any one word which defines the nature of the Episcopal Church, and gives the key to the situation? Any one term, which defines her position and claims? A Churchman will answer, Yes, there is, and that word is *Catholicity.* For true Catholicity is neither Roman, nor Protestant; but a system,

which holds the truths of both Protestantism and Romanism, while it rejects the errors of each.

Now to assert that the Episcopal Church is, by the providence of God, the Catholic Church in the United States, and that its individuality and peculiar characteristics are to be accounted for on this supposition, is to assert a fact which cannot be understood without considerable knowledge of Church history and Church doctrine, and the effort to overcome old prejudices and old misconceptions.

In the first place, the very word *Catholic* prejudices the Protestant against the Church, because to him it has always meant *Roman* Catholic; and it is associated in his mind with what he calls Popery and superstition. He does not know that Catholic was the universal name for the Christian Church for centuries before the modern papal claims, and Roman errors of doctrine, were ever heard of; and for fifteen hundred years before any one of the modern Protestant denominations came into existence; so that to be a Catholic in the primitive and universal sense of the word, is to be neither a Protestant, nor a Romanist.

Now to understand fully what this means, we have to study three great theories, as to the nature and constitution of the Christian Church; the Protestant, the Catholic, and the Roman Catholic; and to determine, if possible, which one has the evidence of Scripture and history in its favor.

NOTES ON THE GROWTH OF THE CHURCH

From 1850 to 1859 the communicants of the Church had increased 59 per cent.; in the war period, reckoning from 1859 to 1868, the increase fell to 27 per cent.; from 1868 to 1877, it rose to the enormous amount of 61.5 per cent.; from 1877 to 1886, it was 43 per cent.; from 1886 to 1895, it remained practically steady at 45.5 per cent. No other Christian body in the country has maintained any such percentage of progress, unless by immigration, of which our Church has had hardly any.

[From the *Church Standard*, Feb. 18th, 1899.]

That the Church has grown at the expense of other bodies is an admitted fact. The Andover *Congregational Review* a few years ago said that "a wave of Episcopacy is upon us."

The *Roman Catholic News* lately confessed that "the gain of the Episcopalians in this country, steady, onward, undeniable, and that at the expense of the denominations commonly called evangelical, is one of the remarkable characteristics of our times."

So the (Roman) *Catholic Review:* "Statistics have shown that the Episcopalian body is the only Protestant one that is growing in numbers in the United States, and that it is growing rapidly, and at the expense, of course, of the other Protestant" bodies—and of the Roman Catholic as well.

The Methodist *Christian Advocate* (Buffalo) says: "While other denominations and societies are paying evangelists and brass bands to evangelize the people, the Episco-

palians are doing the effective work and constantly gaining in numbers and strength."

The Rev. Dr. Waffle (Baptist), in the *Christian Enquirer*, says: "What are the reasons for this superior growth? This growth is due mainly to the confidence, assurance, and courage of the Episcopalian leaders. They believe that theirs is 'the Church,' and are not slow to assert their belief. That very assurance is their tower of strength."

A Roman Catholic journal, quoted by the Archbishop of York: "The Church of England has sucked into itself, or at all events sucked out of their faith, a vast number of (Roman) Catholics born and educated in this land" (England).

Sir Walter Besant, in an article in *The Queen*, gives figures showing the great increase of Protestants over Roman Catholics in the past; and says that, at the same rate of increase, in one hundred years the dominant Christian Church will be the Anglican and not the Roman, and that the Archbishop of Canterbury, and not the Bishop of Rome, will be the dominant head of Christendom.

Testimony like the foregoing might be multiplied. It shows that the growth of the Church is recognized beyond us. But from such admissions let us come to the figures.

Let us take one of our New York city parishes—St. George's. The Confirmation class in 1896 numbered 208. Of these 89 were Church people, 52 Lutherans, 28 Presbyterians, 19 Roman Catholics, 7 Methodists, 13 scattering. Their class in 1897 numbered 202 persons. Of these 126 were Church people, 17 Lutherans, 16 Presbyterians, 10 Roman Catholics, 8 Methodists, 9 scattering, 16 no church.

Among the confirmed in 30 New York city parishes in 1896 were 400 who had been brought up Dissenters. The Confirmation class in a Philadelphia parish in 1896 had French, Germans, Syrians, Swedes, Norwegians, Scotch, English, Finns, and Americans—9 nationalities.

This return of Dissenters is going on all over the country. But the drift to the Church is not confined to the laymen. It is just as marked among their ministers as the following table will show.

	1888.	'89.	'90.	'91.	'92.	'93.	'94.	'95.	'96.	'97.
Methodist	8	11	14			12	13	13	8	9
Baptist	5	3	5			5	8	4	2	
Roman Cath.....	4	4	2			2	2	1		2
Presbyterian	3	3	10			8	7	6	2	5
Congregat'nal ...	2	5	12			0	7	7	4	3.
Reformed	1	6	5			2	0	1		
Lutheran	1	0	4			2	1	1		
Ref. Episcopal....	1	3	1			0	0	1	1	1
Adventist	0	1	1			0	0	0		
Unitarian	0	1	2			0	1	2		
Scattering	2	0	4			11	2	2	4	1
Totals	27	37	60	22	43	42	41	38	21	21

This list is not official, and therefore some accessions may have been overlooked, others may not have been reported.—*Rev. J. S. Hartzell.*

CHAPTER II

THE PROTESTANT THEORY OF THE CHURCH

THE bane of religious controversy has always been the fact that men generally insist in making religious discussions *personal* matters. The average man assumes that if you question his belief in any particular, somehow, his personal character and dignity are at stake; and that to impugn his belief is to be "uncharitable" to him.

Now in attempting to define and point out the mistakes of the Protestant system (if any system based on negation can be properly called a *system*), it must be constantly remembered that we are dealing with systems, and not with the personal character of the individuals who support the systems. Very devout, earnest, and Christ-like men have in every age advocated and supported erroneous creeds; and surely one can deal frankly with error, and yet at the same time admire and respect the personal holiness of men who honestly believe it.

Moreover, to assert that any given system is erroneous and hostile to the best interests of truth, is by no means to exclude the working of God's grace from the hearts of those who are trained under that system. God, as we believe, offers grace under certain conditions, and through certain means, which we are bound to accept in obedience to Him. But He is not necessarily limited by the conditions which He imposes upon us, in His gifts to those who do not understand His conditions; and no Catholic Churchman will for one moment question the fact, that prevenient (non-sacramental) and baptismal grace, often produce a very high order of Christian character in individuals, without any reference to the ecclesiastical system which they adopt. It is perhaps difficult to persuade a man that because you point out the mistakes of his system, you are not necessarily making an attack upon him; but in the argument which we are about to present, we must once and for all insist that *we are to consider facts and systems on their own intrinsic merits;* and that the *personal* element does not enter into the question: that is, not if we are to come to any logical and just conclusion.

Doubtless when a man has made an earnest and sincere effort to find the truth of God, and to live in accordance with it, he will ultimately be judged in accordance with his sincerity of purpose. But such sincerity of purpose justifies nobody in holding error, if God puts the truth within his

reach; and it can only be a kindness to the man to point out his error, while at the same time you wholly respect his sincerity of purpose, and in so doing, the charge of "uncharitableness" is out of place.

In the United States of America, a large majority of people who profess to have any religious belief call themselves Protestants; and ordinarily everyone who is not a Roman Catholic is supposed to be a Protestant. Now, quite apart from the special tenets of any individual Protestant sect, there is what may be called the Protestant theory of the Church; a way of looking at religious matters which is shared by most Protestants; a certain conception of so-called "Protestant principles," which they hold in common, and which they absorb from infancy, and which mould their habits of thought. Ask any intelligent Protestant to inform you what Protestantism is, and he will probably tell you something like this:

"Protestantism originated as a protest against formalism in religion, and to vindicate the right of private judgment. The liberty of the individual Christian to make up his own faith or belief out of the Bible, was opposed to the authority of priestcraft, and mediæval superstition. Protestantism also vindicated the right of freedom of thought in religious matters, as opposed to the dogmas and creeds of the Church; and it established the necessity of heart religion, as opposed to formalism and ceremonial worship. The Chris-

tian life begins with the conversion of the individual man by the Holy Spirit; and a number of converted men, finding that they take the same views of the Bible, organize themselves into Churches. which are voluntary associations for religious purposes. One of these churches may happen to be nearer the scriptural model than some others, but all of them are organized on the same principle, by different men, at different times, and no one of them can claim any superior authority over the others. All of them do good work, and produce a certain type of Christian character, and their members live good lives; and so God shows His approval of all, and any exclusiveness on the part of any one would be merely bigotry. Personal religion is the object of Christianity, and forms and sacraments and ceremonies are non-essential, and are apt to interfere between the soul and God. The original Church, if there ever was one, became hopelessly corrupt very soon after the days of the Apostles, and during the Middle Ages Christianity was practically lost; and evangelical truth was brought to light again by the Protestant Reformers.

"The true Church is invisible," according to this idea, "because it is composed only of holy people; and God alone knows who these are, because He alone can see into the hearts of men. So far as the Church is visible, it is composed of all denominations of Christians taken together. The only unity of the Church which is possible, is heart

unity among Christians, which is promoted by union meetings; and as long as Christians are one at heart, we can agree to differ, and let each man go where he feels inclined. Creeds hamper thought, and interfere with spiritual freedom. The Bible and the Bible only is the religion of Protestants; and the heart religion of the country is in the evangelical Protestant Churches, which do not depend on forms and ceremonies for their attraction, but on the power of the Holy Spirit."

Without the slightest intention to misrepresent the belief of Protestants, we think this is a fair statement of it; at any rate, it is what one constantly hears in religious discussions.

Now if anyone ventures to present an argument favoring the claims of any one sect or Church, the Protestant usually replies that "forms and organizations are of no consequence, so long as a man's heart and life are all right." From his standpoint this answer is most natural, and so far as his own position goes, it is in one sense true; for he knows quite well, that all Protestant sects were by their own confession founded by men in modern times, were merely of human origin, and so no one of them can claim exclusive authority, and each must concede to the others the privileges it claims for itself, and that a certain type of Christian character is produced by and seems to thrive under them all, irrespective of origin, form, organization, or creed. Moreover, no one of them claims to give any necessary sacramental grace.

So it is not at all surprising that to the Protestant Christian, with his limited knowledge of Church history, all religious bodies seem to be precisely on the same footing, though they differ so widely; and naturally little by little his estimate of what he calls "essentials" narrows down to faith in Christ and leading a good life. He concludes that one can be a Christian without joining any Church; and so, as a result of Protestant teaching, to-day multitudes of honest, sincere men, who believe themselves to be Christians, stay out of the Church altogether; and on the Protestant theory one fails to see how they can be seriously reproached for their independence.

Now in any community where the Protestant theory predominates, if a converted man makes up his mind to "join the Church," the whole question presents itself to him as being very largely a matter of taste, or expediency; and he goes where his family does, or to that church which his friends attend, or to some church where he happens to take a personal fancy to the officiating minister, or perhaps he reads a book about some new cult and attends the meetings of the latest and most up-to-date sect; or perhaps he selects that church which seems to make the least demand upon his faith, and is the most "liberal," in the sense of teaching the least definite dogma.

Wherever he goes, or whatever he does, he simply follows his own inclination; and if anything happens to disturb his equanimity in the

church of his adoption, he forthwith goes over to some other church, where he is welcomed as a new convert. His church relationship seems to be a thing which can be assumed or discarded at pleasure, without any qualms of conscience, without any feeling of responsibility to any particular authority.

It is a very curious thing, that holding this theory, which is, in effect, that forms and organizations are of no consequence as long as the heart is all right, each group of Protestants should still contend vigorously for their own particular sect and creed, and spend an immense amount of money in perpetuating its peculiarities and making converts from other sects. Apparently each sect acts as if it thought its own particular forms and creeds were of very vital consequence, and must be maintained and perpetuated at any cost. This hardly seems to be consistent.

Now the question arises, Is the Protestant theory of the Church a wholly satisfactory one to thoughtful and intelligent Protestants themselves? Has it any vital, not to say fatal, defects, as a method of preserving and perpetuating Christian truth?

It may seem at first thought to the average Protestant like rank heresy to question the matter for a moment; because he has been brought up in the belief that Protestantism has vindicated, and practically monopolizes, the principle of the right of private judgment in religion, spiritual freedom,

heart religion, and evangelical truth; and that the only alternative to Protestantism, is the "superstition" of the Roman Catholic Church, which he has been educated to abhor.

To question the glory of Protestantism may perhaps seem like disloyalty to the Lord Himself; and yet be this as it may, the question does force itself into the thoughts of many thoughtful Prottestants, who are shrewd observers of the times, and the trend of Protestantism itself: Does the Protestant principle embrace the whole truth? Does it define, defend, and perpetuate truth? Does it furnish any security for the future of Christianity, as an organized, teaching system? These questions cannot be put aside. They must be met and answered, in the light of modern developments in the religious world.

Now in the *first* place, the Protestant theory proves unsatisfactory in this respect: in that it involves an enormous waste of money and missionary energy when it undertakes to maintain, and support, three or four separate organizations or churches in a town where one would be amply sufficient; churches which under the best of circumstances suffer from jealousies, run off with each other's converts, and are obliged to offer all sorts of inducements and social bribes, in order to keep their members together at all.

Secondly, the co-existence of a number of sects in one place renders any such thing as discipline impossible; for if a church undertakes to disci-

pline a refractory, or discredited, member, he simply takes up his belongings, and "goes over" to some other "church," where he is welcomed and made at home. Protestantism is absolutely powerless to enforce any penalty or church discipline against offenders, as long as it is divided against itself. One sect may attempt to discipline a man, but as long as a hundred others stand ready to take him in, he may snap his fingers at them all, and does as he pleases.

Thirdly, every candid Protestant must admit that such a multitude of creeds is very perplexing. Take all Protestant sects together, and they agree about hardly any one article of belief. All sects cannot be right, and yet each claims that it is right. An unbeliever turns to the Protestant and says, "Your creeds are at best your personal opinions about a book; and where there is so much disagreement there cannot be any vital truth. If there is, what is it?"

If in this dilemma, any one sect should step forward and say, "I alone am right; I have the truth; I have authority to settle the matter;" then all the others would instantly raise the cry of arrogance and narrow exclusiveness, and their disagreement would be all the more conspicuous and hopeless. Protestantism as a whole cannot define its own belief, and acknowledges no final living court of appeal in matters of dispute.

Fourthly, when the Protestant hotly defends his right of private judgment, the right to make

his own creed and his own church, out of the Bible, according to his individual interpretation, he must admit that every other man has the right to do the same thing, and consequently cannot be condemned for arriving at different conclusions, or because he takes an entirely different view as to what the Bible teaches. Thus the Protestant has no fixed standpoint, no secure vantage ground, from which he can say that any particular creed is erroneous, beyond his own personal opinion. His principle of private interpretation and private judgment has run away with him, and forces him to admit, if he is consistent, that Protestantism is after all but a matter of individual views and personal opinions about a book; and that there is not anything positive, permanent, or authoritative in it. The terrible logic of this principle finds its illustration in the unquestionable fact, that certain portions of Protestantism are eaten out with rationalism, which denies the supernatural element of revelation, and that Protestantism is utterly powerless to stop the process or to save itself.

Fifthly, while the Protestant claims "the Bible and the Bible only" as his creed, it is not very difficult to prove that there are large portions of the doctrinal teaching of the Scriptures which have no place in his system at all; passages concerning the Church, the ministry, and the sacraments, and other matters, which are either ignored or explained away, as meaning practically nothing.

It may seem like a very strange assertion to make, but it is demonstrably true, that notwithstanding their boasted loyalty to the Bible, the way Protestants as a class speak of the Church, and the way the Bible speaks of the Church, are entirely different.

For example, putting aside for a moment the question as to *what* the Bible teaches about the nature and organization of the Church, let us ask: How does the Bible regard the *importance* of these things? Does it speak as if they were of very little consequence, and as if the only essential thing was faith, and holiness of life? Or, on the other hand, Does it speak of the Church as if there were only one Church, created by Christ and His Apostles, and not by men; and as if it were to exist always, and had some vital relation to the Lord Himself, and to our salvation? As a matter of fact, the Bible not only speaks always, and everywhere, of one, and only one, Church, but it exhausts language in the effort to exalt it, and impress us with its importance. The Church is called the "Body of Christ," "The Fulness of Him who filleth all in all," "The Church of the Living God, the pillar and ground of the truth," "The Bride of Christ," "The mountain of the Lord's house." Men are told to "hear the Church," or become as heathen men and publicans.

Christ is said to love the Church, and give Himself for it; to sanctify and cleanse it. He calls it His Church; and promises that the gates

of hell shall not prevail against it. In one place the Church is actually called Christ. In some sense it holds the keys of the kingdom of Heaven. What it does on earth, is ratified in Heaven. To hear its authorized teachers is to hear Christ Himself. Christ is said to nourish and cherish the Church; through it we become members of His Body. He is the Head of the Church; the Saviour of the Body; and so the Bible continually identifies Christ with the Church, and speaks as if He saved us in, and through, the Church.

Now we ask, How could language express the *importance* of the Church any more forcibly than this; and if the Church is what the Bible says it is, can any man who calls himself a Bible Christian, assert that it is of no consequence what, or where the Church is, or whether one belongs to it or not, provided his life is all right? So we repeat that the way Protestants speak of the importance of the Church, and the way the Bible speaks of it, are totally different and irreconcilable.

Sixthly, the Protestant believes that the Church, if there ever was any, became hopelessly corrupt soon after Apostolic days; and remained so during the Middle Ages, until the Protestant Reformers brought the truth to light again; so that for many centuries the whole Christian Church was immersed in darkness and superstition, and practically became apostate. But we ask, How did Christianity survive at all through a thousand years of apostacy; and why did God allow His

own work to be so soon thwarted, and generation after generation of men to know nothing but formalism and superstition and corruption, after Christ had promised that He would be with His Church every day to the end of the world, and that the gates of hell should not prevail against it? These questions are utterably unanswerable, on the Protestant theory of the nature of the Church.

Surely, to any thoughtful man, it must be an incredible assumption, this, that a coterie of men in the sixteenth century should suddenly discover that for fifteen hundred years, the whole Christian Church had been proceeding on a radically false conception of her nature and organization; that all her missionary triumphs and her crowns of martyrdom, had been won while she was burdened with gross superstition and formalism and slavery to dogma, and maintained a unity of belief and organization which had no scriptural basis whatever. It is certainly a very curious thing, if the Protestant theory be true, that from the very first, whenever any man used his private judgment to make a new Church, or a new creed, he was instantly condemned by the Church as doing a thing which was not only unlawful, but in itself fatal to the very existence of the Church, if it were to be unchecked.

But *seventhly,* suppose it should be discovered that the boast of Protestants, that their system exists to vindicate the two principles of Private

Judgment and Free Thought, was a mistake; and that after all people who refused to be called Protestants used their right of private judgment and were free to think pretty much as they pleased, so far as sane men can. Take the right of private judgment: Does Protestantism monopolize this right? Surely not, for no man ever accepts any religion as true, until in every case the first appeal is made to his own conscience and judgment. The man who accepts a statement wholly upon the authority of another, must first decide whether the credentials supporting that authority are good and sufficient to warrant him in accepting its pronouncements.

The man who accepts a definition of the Pope of Rome as infallible, must first pass judgment on the question as to whether the Pope is infallible. As some one has said, "You can't get rid of private judgment, any more than you can jump off from your shadow." You can bring the claims of a revelation from God to the bar of your individual judgment, to determine that it *is* such a revelation, and you *must* do this; but once having done it, you must STOP; because having recognized a revelation from God, you are utterly incompetent to assert what that revelation shall be, or to pick and choose between different parts of it. God gives you the faculty of individual judgment to test the claims of a Revelation, *but having once accepted its claims as true, you cannot choose between different elements of the Revelation;* and when Protestants

assume to do this, they generally wind up by rejecting the Revelation altogether. The claim that Protestants monopolize the right of legitimate private judgment, is most absurd on the face of it.

And how about the question of free thought, as opposed to dogmatic creeds? Are Protestants the only ones who are free to think?

In the first place, the words, "free thought" are themselves suspicious, because sane men are limited by facts and the rules of logic in their thinking; and so thought is effectual and valuable, generally, just in proportion *as it is not free.* You have to affirm something definite and certain, that is, something dogmatically, before you can think logically at all; and your conclusions are valuable, only just so far as your premises are fixed and positive. All systematic thinking, that is every science, has its creed of the most dogmatic kind; and the science itself would be impossible, if its creed were not dogmatic and changeless. No man is free to assert that two times seven are three, or ninety-one; and if he were, mathematics would be impossible. God reveals the fact of the Incarnation. No man is free to set it aside, and yet claim to accept God's revelation. If Christianity is a revelation from God to man, of supernatural facts, *then such a revelation cannot change, any more than God can change;* and if a scientific statement of them was true in the first, fifth, or tenth centuries, it is true to-day. Much so-called free thought is but the refusal to recognize the fact

that *a revelation from God is a closed question*, for every man who professes to recognize it *as a revelation*. Moreover, if creeds limit and hamper thought, how did it happen that they have formed the basis of the most vigorous thinking the world has ever known; and have formed the sub-structure of the intellectual life of the Christian Church, which was marvellously fertile and productive, centuries before the catch-word of Free Thought was ever heard of? Thought may be free devoutly to study the Faith, which must always be beyond its full comprehension, and to apply that Faith to the changing needs of the individual and the times; but it cannot be free to remodel that Faith, when once God has spoken.

Apparently, the claim that Protestantism either vindicates or monopolizes the right of private judgment, or freedom of thought, has no basis in the facts of the case. So we think that the Protestant theory proves unsatisfactory in many ways, as one studies it. Those who have most to do with men in religious matters, who keep themselves in touch with the trend of popular thought, admit that there is a more or less widespread spirit of unrest among thoughtful Protestants, many of whom are beginning to feel the difficulties of their position.

If the Protestant turns to Protestantism for help, he finds that there is no central authority competent or authorized to state even what Protestantism teaches; and perhaps he begins to think

that it does not give the average hard-working man much security of knowing the truth. A suspicion of this fact seems to be finding its way into the minds of many men who have become dissatisfied with the popular Protestantism of the day. The more earnest among them, feeling their own incompetence to settle these great questions for themselves, are looking for some source of authorized teaching, which is fixed, bracing, and definite, while others are drifting away from the Christian faith altogether, into indifference and rationalism. There can be no question but that popular Christianity in America is passing through a transition period, the outcome of which no man can foresee. Many of the Protestant sects have left their old moorings, are falling off in numbers and influence. Many popular preachers seem to be losing their hold on the old-fashioned Gospel truths, or, if they teach them at all, do it with a hesitant, apologetic air, which carries no force of conviction with it. To a Churchman all this seems to be but the legitimate result and logical outcome of the Protestant sectarian theory, which makes Christianity an individual matter, on the principle that every man has the right and the ability to make his own creed and his own church, according to his own views; and therefore there can be no one central voice of authority to declare the truth, which all men must accept.

Protestants have been teaching for a hundred years that there is nothing supernatural in the

origin or organization of the Church. Is it any wonder that men have drawn the inference, that it makes no difference what creed a man holds, or to what Church he belongs, if his life is all right? Is it strange that they have taken the next logical step, and concluded that it makes no difference whether a man holds *any creed,* believes *anything* or not, if he lives a moral life? And is it so very unaccountable, the dreadful fact that in Protestant America the great bulk of its teeming population are not Christians in any sense; but have drifted completely beyond the reach of the sects of which their ancestors were ardent supporters? Surely the logical result of the Protestant system is either indifference or despair.

To a devout believer it must always seem like a dreadful calamity to lose one's faith in the Christian religion; and perhaps that experience which next to this is the most trying, is to lose one's faith in the religious system or sect in which one has been educated, and which one has trusted; to feel cut adrift, and uncertain, and helpless, in the effort to find out what is the truth.

The saddest part of such an experience is, that a man who loses faith in his sect is apt to think that he has lost faith in everything; and so gives up the search for the truth, and drifts into skepticism or indifference. To him the Protestant conception of Christianity has been his Christianity; the only type of it he has known; and if he comes to distrust it, there seems to be nothing left for him. There

are to-day, unquestionably, a very large number of persons who were brought up as Protestants, and are unsettled and drifting, sadly reluctant to give up their faith, yet far from sure that they can retain it. Now if such persons could know that the difficulty is not with Christianity at all, but with their sect or system which has misrepresented it to them, and that there is an organization of Christians in this country, which is neither Protestant nor Roman Catholic, and which offers a secure ground of certitude in religious belief, surely the claims and status of such a system or Church must be of interest to them as being unique, if nothing more; and as at least promising some help, where there is very great need of help, guidance, and light, of some sort.

Some one Church in the United States, although it be not large in the number of its members, may yet after all be, historically, the legitimate representative to the American people of certain great Church principles, by which the truth of Revelation has been defined, taught, and protected in the past, and handed down from one generation to another, and by which it certainly must be defined, taught, and be protected in the future, if the Christian's Creed is to survive at all.

Does the Protestant system define, teach, and protect the truth of the Revelation of Jesus Christ, and speak with authority to the man who is in search of the truth? If it does not, is there any system or organization which does? These are

vital questions, and this book is one of many attempts to answer them, or at least to suggest a line of thought along which the answers may be found.

Notes of a lecture by Doctor E. O. Haven (Methodist), Chancellor of Syracuse University, as reported in the *University Herald*, Vol. IV., No. 3.

Protestantism, on the other hand, is a term that unfortunately implies more than is generally conceded; from a Catholic standpoint, it is that 'ism that protests against the Romish Church, hence must come under this head, not only the Orthodox, but Universalism, Spiritualism, Latitudinarianism, and that most abominable of all 'isms, Mormonism.

Protestantism, when viewed as a whole, appears to be only a shapeless mass of innumerable sects, opposed to each other and agreeing only in one point, protesting against the Roman Catholic Church. Each revolving year adds new doctrines and effects new changes in doctrines, until we concede the argument offered against us by the Bishop of Meaux: "You change, and that which changes is not truth." It is not uncommon to see a person passing by gradations from the Orthodox religion to Infidelity, but it is uncommon to see him return to his former position, and a person with no religion is dangerous to the community in which he resides.

Germany, the fatherland and first theater of Protestantism, examples to the world a sad result. It requires but little acquaintance with the present state of affairs to perceive the real tendency of German Protestantism. Rationalism is there on the ascendant, and this system has already removed the very substance of Christianity. The inspiration of the Bible itself, the integrity of its canon, the well authenticated miracles, and even the resurrection of Christ Himself, have all fallen before the Juggernaut-car of German exegesis. Christianity is reduced to a mere skeleton, and infidel principles are unblushingly advocated through the press, and even from the pulpit.

We think that we do not misconstrue the idea that our

Chancellor desired us to revolve in our minds, in saying that Germany presents a direct demonstration of the workings of a system whose basis is liberty. If it is admitted that liberty is liable to be abused and taken for license, then it is evident that some restraint is required. Catholic children are trained in the faith of their parents—a profound reverence for God and a belief in eternal punishment for sin. Protestant children, on the other hand, are permitted such a wide range of liberty in forming their ideas and shaping their faith that they really settle upon nothing. In this condition they are thrust out into the world, and thus, staggering under the weight of responsibility, they awake, if ever, to a realization of the fact that their plans of free thought have been too broad, and that they have made a complete wreck of faith. The whole history of the mind unrestrained, harmonizes with this state of affairs, and abounds in systems inexhaustible in subtleties; as ready to conceive as incapable of maintaining it, full of conflicting ideas; now soaring on the wings of imagination, now floundering in the slough of despond; just as intent upon destroying the works of another, as impotent in forming anything durable of itself. The history of man's knowledge consists in an immense and confused heap of truth, error, and absurdity. Catholicism says to a man: "Your intellect is not sufficiently strong to see where those are, who have made their own exegesis of the Bible; thou hast need of a guide." Protestantism says to him: "Thou art surrounded by broad fields of truth; it is thy prerogative to make thy own exegesis. Do as thou wilt."

CHAPTER III

THE CATHOLIC THEORY OF THE CHURCH

IN the last chapter we defined the Protestant theory of the Church, and found that at best it was in many respects an unsatisfactory one. Now there is another theory of the Church, which is held to-day by three great Christian bodies, known as the Roman Catholic Church, the Anglican, or Anglo-Catholic Church (which includes the Church of England, with her branches in Scotland and Ireland and in the colonies, and the American Episcopal Church), and the Holy Orthodox Greek, or Eastern Church. These three parts of the Church, however much they may differ in some points of doctrine and organization, agree in holding what may be called the Catholic theory of the Church; and they all recite the Catholic Creed, in which the Church is said to be One, Holy, *Catholic,* and Apostolic. This theory of the nature of the Church would seem to be of some importance, if for no other reason, because it is held

by over two hundred and seventy millions of Christians to-day; that is, by about five times as many as all Protestants put together; a hundred and seventy millions of Roman Catholics, eighty millions of Greek Catholics, and twenty millions of Anglican Catholics.

Notice that about a hundred millions of these Christians, who call themselves Catholics, are not Roman Catholics, and repudiate entirely the supremacy of the Pope of Rome.

The Catholic theory of the Church may be stated somewhat as follows. A Churchman says:

First. I believe that Jesus Christ is the Son of God: and as my Creator, and Redeemer, demands of me, first of all, obedience; and therefore, whatever He did, and whatever He said, is to me of infinite importance, and is of binding obligation on my conscience, no matter whether it concerns holy living, or His Church.

Second. The Son of God became incarnate, to give me grace and truth necessary for my salvation; and I can be sure of receiving this grace and this truth only by receiving it through such means as He provides, in obedience to His will.

Third. Holy Scriptures and Church history prove to me beyond question, that He organized a visible, self-perpetuating Church, one, and only one, as this means of conveying grace and truth to men.

Fourth. This Church was to exist unto the end of the world, and therefore exists to-day; must

claim my allegiance, and must have certain marks by which I can find it and identify it, in any community where it exists.

Fifth. The Lord Christ commissioned this Church to teach, administer sacraments and discipline in His Name and by His authority, so that to hear its ministry was to hear Him. Therefore, obeying those whom He sends is a necessary part of my obedience to Him, as the Son of God. I must belong to the Church He creates and He commissions, and to no other.

Sixth. The Catholic Church thus being the product of our Lord's own words and acts, and the work of the Apostles under the guidance of the Holy Spirit, is divine in its origin and authority; and therefore cannot be altered or abolished; nor can something else be substituted for it, any more than the Lord Himself can be repudiated.

Seventh. Historically, the Church is a self-perpetuating body, begins at Jerusalem, and extends itself by a continuous, organic life through every age and every race, throughout the world; and its historic identity may thus be traced, from first to last, as one and the same body.

Eighth. Mystically, the Church is the Body of Christ in which He dwells, and through which He works for, and upon, men. It is thus the re-manifestation of His Incarnation, no longer under the limitations of a human body in one point of space, but in a mystical Body throughout the whole world; and so the Church is One, Holy, Catholic,

and Apostolic, because He unites it, He sanctifies it, He fills it, and He organizes it.

Ninth. The Lord gives men *truth,* in the Church, through the Holy Spirit, who does two things: He guides the mind of the whole Church to teach and believe the same thing, and so this universal consent and agreement as to what is the truth, is expressed and crystallized in the Catholic Creeds. The Holy Spirit also inspires individuals to write, and guides them in writing, and thus we have the New Testament Scriptures as the record of apostolic teaching. Hence the Catholic accepts the Faith, because the Church has been supernaturally guided in defining it, and teaches it with the Lord's authority; and not because he has reasoned it out for himself, or made his own selection of doctrines, according to his own private opinion.

Tenth. The Lord gives men *grace* in the Church, by associating certain gifts of grace, with the reception of outward signs; and thus we have the sacramental system. And so whatever grace may be found out of the Church, the Catholic Christian cannot be sure of receiving *all* the grace Christ wills to give, unless he receives the sacraments Christ ordains in the Church.

Eleventh. The Lord continues His mediatorial work in the Church through the ministrations of a continuous priesthood, which He commissions; whose chief work it is, to offer to the Father

the memorial of His sacrifice; to baptize, absolve, teach, and bless men, in His name.

Twelfth. It therefore follows, that the Catholic Church in any place is that body of Christians which was organized by, and is in communion with, the Catholic Church of Christ; which retains the Catholic Creeds, ministry, and sacraments, and submits itself to the corporate authority of the whole Catholic Church, in matters of doctrine and discipline.

This is practically the Catholic theory of the Church, and if this theory be true, then it follows that Christians do not make the Church, but Christ makes it. The Church comes first in the persons of the Apostles, and then the Church makes Christians, by gathering men into itself. The Church is one Body of divine origin, not a hundred sects of human origin. The Church is not made up out of the Bible, but the Church comes first and writes the New Testament itself. Men come into the Church, not because they are saved, but because they want to be saved; not because they are holy, in order to exhibit their faith, but because they are sinful, and need the help of the Church to get the grace and truth they need. Conversion does not make a man a member of the Church, but Baptism does; and so a man cannot become a Christian first, alone by himself, and then a member of the Church later, or not at all, as he pleases, because he is made a Christian and a Churchman *at one and the same time, by the same*

means, namely Baptism. Thus Church membership is not a matter of taste or expediency, but simply one of obedience to our Lord, who sends the Church in His name. A Churchman's creed is not the platform of any sect, not anybody's theory, not even his own views or his own interpretation of Scriptures. He accepts the Catholic Faith of the whole Church from the first. He does not get it from the Bible, but from the Church which gives him his Bible, and he tests it by the Bible.

Now to sum up the whole matter in as few words as possible: According to Protestants, grace does its work in the hearts of individual men, making Christians of them by conversion. These individuals then make a human church, which comes up to God from men. According to Catholics, grace is first of all lodged in a divine Church, which comes down to men from God; and which (after conversion) makes Christians of them through Baptism. On the Protestant theory, a Church, being a human organization coming up from men, you can have any number of such churches, and you can belong to any one you like. On the Catholic theory, the Church being a divine organism which comes down to men from God, you can have only one Church, the one Christ sends to you, and you must belong to that and no other, simply because Christ makes it, and sends it.

Now we have been speaking of the Catholic theory of the Church, as a theory; but we must bear in mind that this theory rests on a fact which

cannot seriously be questioned by any competent scholar; namely, that from the days of the Apostles to the present time, a great organization calling itself the Catholic Church has existed, to which nearly three hundred millions of men give their allegiance to-day, who hold this theory as the foundation of their Christian Faith.

When Protestants use the word Catholic, they generally refer to the *Roman* Catholic Church; and it is often a matter of great surprise to them to find, that a hundred millions of men claim to be Catholics, who are not *Roman* Catholics at all. It is equally surprising to them when they learn that members of the Church of England and of the Episcopal Church in the United States, claim to be Catholics, and that their respective communions are parts of the ancient Catholic Church. Yet nevertheless, such is the claim of members of the Anglo-Catholic Church. This claim is based on the historic facts which prove that the Church of England, from which the Episcopal Church in the United States derives its organization and authority, its faith, ministry, and sacraments, was founded by missionaries in primitive times; and was for many centuries in communion with the whole Catholic Church the world over, and has had a continuous corporate life ever since; so that to-day, it is historically and actually the Catholic Church of the land, in distinction from the Protestant sects which have originated since the Reformation, and the Roman Catholic, or Latin mission

in England, which dates only from 1570, when Romanists left the old Church and founded a new body, by order of Pope Pius V. So the Episcopal Church in the United States claims to be historically a part of the Catholic Church, and to inherit by unbroken succession the Church's ancient ministry, sacraments, faith, authority, and jurisdiction; to be the representative to the American people of the ancient Church, which recognizes no man short of the Lord Christ Himself, as its founder.

Now it is necessary further to define the word Catholic, in order to avoid misunderstanding. It means universal, or whole; and originally it was applied to the Christian Church to distinguish it from the Jewish Church, which was temporary, national, and local; whereas the Christian Church was to be Catholic or Universal, in teaching all truth, and administering all grace, to all men, of all ages. Then when heresies and sects were organized, by men who left the old Church, the name Catholic was used to distinguish between the old and the new body, and the old and the new faith; just as the Church uses it to-day, to distinguish between modern Protestant sects, and the old Church. This original and primitive meaning has been distorted in two ways. First, by narrowing it down so as to designate only those in communion with the Pope of Rome; and in this way the Roman Catholic Church has succeeded in making Protestants believe, that Catholic means *Roman*

Catholic, and so Protestants are suspicious of the word, and of those who use it.

Again the word Catholic is distorted by Protestants, who, like the Irvingites and the Christian Scientists and some others, use it to express their own peculiarities, in utter defiance of its historic sense; and so it becomes practically meaningless; because as thus used, a word which means everything and anything, and nothing in particular, and is used to define things that contradict each other, *really means nothing at all;* and is even less definitive than the word Protestant, which at least means negation, or denial. Centuries of universal usage determine the historic meaning of the term Catholic; and it can neither be limited to the Roman Church, nor be expanded to fit the vagaries of sectarianism. Neither Romans nor Protestants can re-define it, to suit the exigencies of their own positions. The Church retains it, because it is the only word which defines her relation to antiquity, and her protest against *both* Sectarianism and Romanism. To be a Catholic in the original and historic sense of the word, is neither to make your own Church and your own creed, nor is it to submit to the authority of Rome, and subscribe to the creed of Pius IV. Both positions are modern and uncatholic.

Now in order to show that neither the Catholic name, nor the Catholic theory of the nature of the Christian Church, are modern inventions or late corruptions of primitive truth, let us turn to the

witness of some of the early Christian writers and see what they say. For example, Ignatius, Bishop of Antioch, who was a disciple of St. John the Apostle, and whose Epistles were written about A. D. 110, writes:

"Shun divisions, as the beginning of evils. . . . Let no man do aught of things pertaining to the Church apart from the Bishop. Let that be held a valid Eucharist which is held under the Bishop or one to whom he shall have committed it. Wheresoever the Bishop shall appear, there let the people be; even as where Jesus may be, there is the Universal Church." [1]

"He that is within the sanctuary is clean; but he that is without the sanctuary is not clean, that is, he that doeth aught without the Bishop and presbytery and deacons, this man is not clean in his conscience." [2]

"If any man followeth one that maketh a schism, he doth not inherit the Kingdom of God." [3]

"Every one whom the Master of the household sendeth to be steward over His own house, we ought so to receive as Him that sent him. Plainly therefore we ought to regard the Bishop as the Lord Himself." [4]

"For Jesus Christ also, our inseparable life, is the mind of the Father, even as the Bishops that

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[1] Smyrnaeans, ch. viii.
[2] Trallians, ch. vii.
[3] Philippians, ch. iii.
[4] Ephesians, ch. vi.

are settled in the farthest parts of the earth are in the mind of Jesus Christ." [5]

"Let all men respect the deacons as Jesus Christ, even as they should respect the Bishop as being a type of the Father, and the presbyters as the council of God and as the college of apostles. Apart from these there is not even the name of a Church." [6]

Clement of Alexandria, who lived about A. D. 193, writes:

"From what has been said I think it has been made plain that unity is a characteristic of the true, the really ancient Church, into which those that are righteous according to the divine purpose are enrolled. For God being one and the Lord being one, that also which is supremely honored is the object of praise, because it stands alone, being a copy of the one First Principle: at any rate the one Church, which they strive to break up into many sects, is bound up with the principle of Unity. We say then that the ancient and Catholic Church stands alone in essence and idea and principle and preëminence, gathering together, by the will of one God through the one Lord, into the unity of the one faith, built upon the fitting covenants (or rather the one covenant given at different times) all those who are already enlisted in it, whom God foreordained, having known from the

[5] Ephesians, ch. iii.

[6] Trallians, ch. iii.

The translations of St. Ignatius are Bishop Lightfoot's.

foundation of the world that they would be righteous. . . .

"Such being the case, it is evident that these later heresies and those which are still more recent are spurious innovations on the oldest and truest Church. . . .

"It needs no long discourse to prove that the merely human assemblies which they have instituted were later in time than the Catholic Church." [7]

Cyprian, who died A. D. 258, writes:

"There is one God and Christ is one, and there is one Church, and one chair founded upon the Rock by the word of the Lord. Another Altar cannot be constituted, nor a new Priesthood be made, except the one Altar and the one Priesthood. Whosoever gathereth elsewhere, scattereth." [8]

"The Catholic Church has been shown to be one, and to be able neither to be cut nor divided." [9]

"We have exhorted them to acknowledge and hold the root and matrix of the Catholic Church." [10]

Writing concerning Novatian, who attempted to organize a separate sect, Cyprian says:

"In spite of God's tradition, in spite of the combined and everywhere compacted unity of the Catholic Church, (he) is endeavoring to make a human church, and is sending his new Apostles

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[7] Stromata, bk. vii, ch. xvii.
[8] Ep. xxxix. 5.
[9] Ep. xlvi. 2.
[10] Ep. xliv. 3.

through very many cities, that he may establish some new foundations of his own appointment."[11]

Describing the unity of the Catholic Church, Cyprian says:

"The Church is likewise one, though she be spread abroad, and multiplies with the increase of her progeny; even as the sun has rays many, yet one light; and the tree, boughs many, yet its strength is one, seated in the deep-lodged root; and as when many streams flow down from one source, though a multiplicity of waters seem to be diffused from the bountifulness of the overflowing abundance, unity is preserved in the source itself. Part a ray of the sun from its orb, and its unity forbids this division of light. Break a branch from a tree, once broken it can bud no more. Cut the stream from its fountain, the remnant will be dried up. Thus the Church flooded with the light of the Lord, puts forth her rays through the whole world, with yet one light, which is spread upon all places, while its unity of body is not infringed. She stretches forth her branches over the universal earth, in the riches of plenty, and pours abroad her bountiful and onward streams, yet is there one head, one source, one Mother, abundant in the results of her fruitfulness."[12]

Cyril, who was Bishop of Jerusalem A.D. 350, says:

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[11] Ep. li. 24.

[12] On the Unity of the Church, ch. 4.

"While the Kings of particular nations have bounds set to their dominion, the Holy Catholic Church alone extends her illimitable sovereignty over the whole world."[13] "Now it is called Catholic because it is throughout the world, from one end of the earth to the other, and because it teaches universally and completely one and all the doctrines which ought to come to men's knowledge, concerning things both visible and invisible, Heavenly and earthly; and because it subjugates in order to godliness every class of men, governors and governed, learned and unlearned; and because it universally treats, and heals every sort of sins which are committed by soul or body, and possesses in itself every form of virtue which is named, both in deeds and words, and in every kind of spiritual gifts. And it is rightly named Church because it calls forth and assembles together all men."[14]

Again Cyril says:

"But since the word Church or assembly is applied to different things . . . the Faith has delivered to thee by way of security, the Article 'and in One Holy Catholic Church'; that thou mayest avoid their wretched meetings, and ever abide with the Holy Catholic Church in which thou wast regenerated. And if ever thou art sojourning in any city, inquire not simply where

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[13] Cat. Lec. xviii. 27.
[14] Ibid. 23, 24.

the Lord's House is, (for the sects of the profane also make an attempt to call their own dens houses of the Lord,) not merely where the Church is, but where is the Catholic Church. For this is the peculiar name of this Holy Body, the mother of us all, which is the spouse of our Lord Jesus Christ, the Only Begotten Son of God." [15]

The writings called the "Constitutions of the Apostles" compiled about A.D. 350, assert, "The Catholic Church is the plantation of God, and His beloved Vineyard containing those who have believed in His unerring and divine religion." [16]

In the Liturgy of St. James, the priest prays "For the stablishing of the Holy Catholic Church which Thou hast founded on the Rock of Faith, that the gates of hell shall not prevail against it." "Thy Holy Catholic and Apostolic Church throughout the world." In the Liturgy of St. Mark, the priest prays, "with the entire body of the Holy Catholic and Apostolic Church." "We pray and beseech Thee, O Lover of men, O Good Lord, remember in Thy good mercy, the Holy and only Catholic Church throughout the whole world."

In the Liturgy of the Holy Apostles we read, "O Lord God Omnipotent, Thine is the Holy Catholic Church. Accept this oblation for the whole Holy Catholic Church."

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[15] Lect. xviii. 26.
[16] Book I., sec. 1.

The quotations which we have now given from the early Christian writers, prove beyond question that both in name and theory, the Christian Church was Catholic from the very first Apostolic days; and that anything approaching the modern Protestant theory of division, was either unknown or was promptly condemned the instant it was suggested, as contrary to the whole teaching and essential nature of the Church.

It still remains for us to see if the Catholic theory is also the theory embodied in the Holy Scriptures; and the proof that it is will come in its proper place.

CHAPTER IV

THE CATHOLIC PRINCIPLE OF AUTHORITY

ALMOST all theories, however complicated, rest on some one principle which is essential, can be tested by some one question which touches the vital point at issue; and so if we find this principle and apply the right question, the whole argument is immensely simplified, and the ground cleared of a lot of side issues, which are not of vital consequence.

This is true of the issue between Catholics and Protestants, for while to a man who takes a superficial view of the differences and controversies among those who call themselves Christians, any solution seems to be almost hopeless, yet if you ask two very simple questions, you find that all sects must instantly group themselves into two classes, take one side or the other of a distinct and vital issue. The questions are these: How did any sect under discussion originate, and on what principle does it teach? Mind you, the question is

not What doctrine does it teach, but *By what authority does it teach any doctrine?* You will thus find that those who call themselves Protestants, organized their churches since the Reformation, and teach on the principle of individual interpretation of the Bible; while those who call themselves Catholics, claim to belong to the Ancient Church which our Lord created, and to teach on the principle of authority transmitted from Him, in the Church. The Catholic accepts the teaching of the Church, because Christ sent and commissioned it to teach and interpret the Faith and the Holy Scriptures. The whole matter then reduces itself to this: Who has authority to teach? Can such authority be assumed, or must it be inherited? Any sect or any man may be right or wrong in what he teaches; but before you can deal with his teaching, *he must show what is his authority to teach anything at all in the Name of the Lord Christ.* If he has authority, then what he says must carry with it a certain moral obligation to listen to it, and obey it. But if he has no such authority, then what he says, however true it may be, cannot be binding upon us in any way, if we happen to disagree with him. The man, or church, must be sent by some authority we can recognize, and must give reasonable credentials of possessing that authority.

Catholics have no controversy with individual Protestant denominations, about their individual peculiarities, but with all of them as being of one

class, and as representing one principle, namely, the right of the individual to make a new church and a new creed, for himself, according to his own views of the Bible.

If, as Catholics claim, the Lord Christ made and sent one Church and one ministry which exist to-day, authorized to represent Him, then the vital question which must precede all others, is, Where is that Church and that ministry? Notice, this is not a question of detail, or personal preference, or expediency, but of *authority* pure and simple. This will be better understood, by the use of a simple illustration.

Suppose that an ambassador had been sent to this country from England, and that three Englishmen should present themselves to the President at Washington, claiming to fill the ambassador's position. Imagine the first man saying, "I am perfectly competent to represent my country as ambassador at Washington. I belong to a prominent English family, and have been a member of Parliament, a conspicuous legislator. I am familiar with English politics, and I do not see why I should not be the Ambassador." Then suppose the second man should present himself, and say, "I am a trained diplomat; I have made a special study of political and social science, I have an honorable record, great persuasive powers in argument, I am clever and tactful. There is no reason why I should not represent England in America." Then lastly, suppose the third man should come

forward and say, "Whether I am personally competent or not, as a simple matter of fact *I am the Ambassador,* because I have been so appointed by the English government; and I have my credentials here at hand."

Now which one would the Government at Washington receive? Would his reception turn on the question of his fitness, or his authority? Most certainly on the question of his authority; and the strong presumption would be, that if his government had selected him and sent him, he was a fit person to fill the office. At any rate, the question of his fitness would be determined later; and it would not determine his official authority at all. The other men might be very clever, and very intelligent; in short, they might possess every possible qualification to become diplomats, and in fact might be much more clever than the Ambassador himself, *but they would lack representative authority.*

When any Protestant sect asks our allegiance, and invites us to join it, its members generally set forth its merits on the ground of expediency, and not on the ground that it has any special authority to demand such allegiance. They say to us, "We are competent to teach the Christian Religion. Our forms and our platform are nearer the Gospel model. Our members show much piety and zeal. Our ministers make many converts. Our system is easily adapted to the needs of the times. We are broad and tolerant. What more could you ask?

Are we not competent to represent the Christian religion?"

The Churchman replies: "Granting the truth of all that you have said, the question still remains, Whence do you get your authority to teach? Show us the credentials of your official commission. You assume to represent the Lord Christ to me, in that you teach in His Name. Now prove to me that He sent you. You must do this before I can give you my allegiance, because fitness to teach, and authority to teach, are not the same thing. I may not question your fitness, I do question your authority."

Now St. Paul compares the authority of a Christian minister to that of an ambassador, when he says: "We are ambassadors on behalf of Christ, as though God were intreating you by us; we beseech you on behalf of Christ, be ye reconciled to God." And if words mean anything, certainly this means that ministerial authority is so real, that Christ can be said actually to speak to men, through the lips of the Apostle.

Precisely this same principle is again asserted when St. Paul says: "If I have forgiven anything, for your sakes have I forgiven it IN THE PERSON OF CHRIST," that is, as if Christ absolved personally through him.

If then the central question between religious bodies be one of authority to teach in the Name of Christ, it must appear at once, that the discussion

of details of belief, and organization, and custom, is of secondary importance.

If the Lord by His Apostles organized one Church to represent Him, and perpetuate itself in history, until you have determined what and where that Church is, there is no use in discussing questions about details of belief, or matters of taste and expediency; or whether this sect, or that sect, is nearer the scriptural model than some other, or whether we shall immerse or pour, or have little ritual or much, or whether we have all gone through the same internal emotional experience or not, or whether one sect is more liberal, more pious, or more up to date, than another.

These things may be right or wrong, true or false, good, bad, or indifferent; but if you find that the Old Church exists, and can give credentials of its authority to teach and administer sacraments, in Christ's Name, then the presumption would be that it is fitted for its work; and even in matters of detail, has probably not gone hopelessly wrong. Now there is a large class of people who have argued for the American Church, because it has a fine system of educating the young, or because it has a dignified worship in which the people have their share, or because it maintains a sober standard of religious belief and feeling, or because its services are attractive, or because it is conservative and respectable, all of which is unquestionably true. Again, men have argued in its favor, because it sprang from the Mother Church of the English-

speaking people, and represented the Church which gave us the English Bible, and which was instrumental in maintaining all that has been wise and good in English law and literature. This also is true. But all these questions are matters of detail; and do not touch the one question of importance, namely, Has this Church authority to teach in the Name of Christ? Is it by organization and historical inheritance the Apostolic Catholic Church, the American Catholic Church, in distinction from the Roman Catholic Church which is foreign and alien, and the Protestant sects, which are self-created; or is it, on the other hand, merely a Protestant sect, without either the grace or the wisdom to recognize its own insignificance?

To one who is unfamiliar with the teaching of the American Church, and who learns its historic position for the first time, it may perhaps be a startling, and possibly offensive thought, that any one religious body in the community should claim to have credentials of a special authority to teach in Christ's Name; and on this basis should claim the allegiance of all who call themselves Christians. Such a claim may seem absurd, preposterous, arrogant, exclusive, pretentious, or anything you like; but after all, the truth or falsity of it is determined by simple matters of fact. For if the Lord Christ did found and commission one Church which exists to-day, it certainly must be some one religious body which exists among others in any given community, and there must be some way of

finding out which it is, by tracing back its history and determining how it originated. Even though it happens to be small in numbers, and weak in influence, and perhaps even distinguished neither for its piety nor its zeal, nevertheless it still must be, by reason of its Apostolic origin and historic descent, in a special and peculiar sense the Church of Christ; and if it is, and if it is conscious of the fact, it must have the courage to proclaim it, no matter how the fact may happen to impress others.

The Church's credentials are open to investigation. The facts on which she bases her claims are neither obscure or uncertain. Now, no Protestant sect could possibly venture to teach in the Name of Christ, without claiming some sort of authority so to do. Protestant ministers will sometimes say, that their authority is based on the belief that God sent them to preach the Gospel, because He has put a strong desire to preach and a conviction that they ought to preach, in their hearts; and they believe that this desire is inspired by the Holy Spirit. But if Protestants claim that their authority rests on the fact of the inward call of the Holy Spirit to preach the Gospel, we reply, that even if such a call conveyed authority, there would be no way of proving the fact of the call to any one but the man himself, who thinks he has experienced it in his own heart. We cannot see his heart, and he may be mistaken as to his call. Again, if Protestants assert that God has blessed their work, and so approved of their position and authorized them to

speak in His Name by giving them His blessing, we reply that God blesses the work of the Young Men's Christian Association. Does that make a Church of them, or authorize them to administer sacraments?

God blesses the work of any faithful, devout man who strives to serve Him. Does that give him authority to call himself a minister of God in any official sense? Certainly not; and no sect would receive him as such without some sort of an ordination.

God certainly blesses the good works of men in all sorts of sects; but to assert that God thereby blesses, or authorizes, the sectarian position or principle, which is contrary to His law, is false; for the exact reverse is true, as history abundantly proves. The nemesis of ultimate self-destruction follows sectarianism everywhere, and is far more significant of God's disapproval than of His blessing. Division and subdivision, the loss of teaching authority, and the inroads of rationalism, these things indicate the mind of God as to sectarianism.

Now of course there can be no doubt that the word "Authority" has an unpleasant sound to the average Protestant; and that it is particularly disagreeable, when used to denote the authority of the historic Catholic Church; because spiritual freedom from ecclesiastical authority of any sort, was supposed to be a great principle asserted, and vindicated, at the Reformation. Authority is associated with superstition and priestcraft, while in-

dependence is supposed to be essential to individual liberty and freedom to approach God without intervention of any sort.

Without stopping to discuss whether such a notion of spiritual freedom can be held by a Christian, a moment's thought will show that any religion which has God for its author *must be based on the principle of authority,* the authority of Him who creates it, and makes its acceptance binding on the consciences of men. If Christianity is not based on the authority of God, then certainly we are at liberty to accept or reject it as we please; and it is not Divine. Whether or not any man shall be a Christian, will be merely a question of taste and not one of obligation and obedience.

The fact is not sufficiently recognized by Protestants, that acceptance of the Lord Christ in any real sense, is not primarily an act of love or trust simply, but it is an act of submission to Him as the Son of God; the recognition of the relation which must exist, between a creature and his Creator; a relation which is expressed by authority on one side, and obedience on the other. There would be no sense in loving Christ, or trusting Him for our salvation, unless we first admit that He is what He claimed to be, the God who creates us, and who is to judge us; and it was because He is God, that He spoke as one having authority.

So to believe in Him in any real sense, is to believe the one thing which makes Him what He is, the one fact, the acceptance of which carries

with it the obligation of obedience. Our Lord Himself constantly made obedience the test of faith. "He that hath My commandments and keepeth them, he it is that loveth Me." "Ye are My friends, if ye do the things that I command you." Now it may be said that all this is true of Christ. We can accept and obey His authority. What we object to, is the authority of man, or a Church, which comes between us and Christ.

We reply, that to accept Christ's authority at all, or in any sense, is to admit His right to delegate it if He sees fit, to whom He pleases. And if He does so delegate it, then *recognition of those He sends and commissions to represent Him,* is recognition of Him, and is *an act of obedience to Him personally.* And this is precisely what our Lord Himself says, in the plainest language, speaking of His Apostles: "As the Father hath sent Me, even so send I you." "Whosoever shall not receive you nor hear your words, when ye go forth out of that house or that city, shake off the dust of your feet. Verily I say unto you, it shall be more tolerable for the land of Sodom and Gomorrah in the Day of Judgment, than for that city" (St. Matt. x. 14). "He that heareth you, heareth Me; and he that rejecteth you, rejecteth Me; and he that rejecteth Me, rejecteth Him that sent Me (St. Luke x. 16).

Surely our Lord never could have used such words as these, unless to reject those whom He sends is in some very dreadful way, to reject Him.

This may be a hard truth to receive. It may run counter to our pride and sense of independence. It may violate our notions of Christian liberty; but after all, for one who loves the Lord Christ and wills to obey Him, the one question which must be faced sooner or later is this: What has the Lord done? Has He delegated His authority to a Church which exists to-day, and if He has so done, must I not recognize it as part of my obedience to Him, to find and obey that Church? If then Catholic Churchmen are contending not for this or that detail of belief or organization, not for matters of choice or personal preference or expediency, but for the vindication of some great principle which is vital to the very existence of the Church itself, then the whole question is lifted out of the rut of ordinary controversy, and assumes an importance which must be obvious to any one who calls himself a Christian.

As between English Catholics and Roman Catholics, the question of authority resolves itself to this: Was Catholic authority conferred by the Lord Christ on all the Apostles, and through them on the Episcopate as a whole, or on one Apostle in the Church, St. Peter, and through him on the Popes of Rome? As Protestantism seems to be a religion of individuals, each man for himself, so Romanism seems to a Catholic Churchman to be also an individual matter, one man for himself; and in both cases, the Church as such seems to count for nothing.

Authority, as we believe, was conferred, not on St. Peter alone, but on all the Apostles, by our Lord; and there is no evidence that St. Peter received any authority which was peculiar to himself, as head of the Church, which he could transmit; neither is there the slightest shadow of evidence that he ever did transmit such authority to the Bishops of Rome. We will take up this matter later in the argument.

Now doubtless it will be said just at this point, that if the Catholic Church claims to be the old Church, to possess special historic authority to teach and administer sacraments and discipline in the Name of the Lord Christ, by virtue of a commission inherited from Him, it makes an arrogant assumption of superiority over various Christian denominations which do much good, and which God has blessed, and which are very much larger in numbers; and that therefore such an assumption is narrow and uncharitable. We reply to this objection, that the claims of the Church rest simply on historic facts which make her what she is; and which were settled by the providence of God centuries ago; and that any charge of arrogance can neither make nor unmake them. With the mere assertion of a fact, or a series of facts, charity as such has nothing whatever to do.

Charity deals with motives, not facts; with the motive which inspires a man to assert certain facts. For example: the claims of the Church may be taught in a narrow and arrogant spirit, as if

Churchmen felt themselves personally superior to Protestants; or they can be taught in a gentle, humble spirit, as if Churchmen were very conscious of their own shortcomings, and were appreciative of the holy lives of Protestants; but as a matter of fact, the spirit in which they are taught does not make or unmake the facts themselves, for these things are matters of history. Doubtless arrogance, narrowness, and uncharitableness do exist in the American Church, just as they do wherever there is any organization composed of fallible men; but that such sentiments are the natural or necessary product of her claim of authority to speak in the Lord's Name, is most certainly not true. Must a man repudiate his ancestry, or deny his identity, or give away his inheritance, and play false to his birthright, just because some other man, situated differently, says he is arrogant if he does not? Is an ambassador ever accused of being arrogant, uncharitable, or narrow, just because he claims to be the authorized representative of his government, and to be able to produce the credentials of his commission for this, and refuses to recognize other men as ambassadors without such credentials? Surely not. The Church has not the slightest desire to deny anything which can be truthfully said of the devotion, zeal, and holy lives of Protestants. Nor does she deny that a man may be a Churchman, and set forth the claims of the Church in a miserably intolerant and self-righteous spirit, while he himself

is wanting in personal holiness: but the existence of such persons in no way weakens the force of a logical argument based on an appeal to history; and the claims of the Church are not set forth to show the personal superiority of Churchmen, but to induce others to share with Churchmen the special blessings which they think they enjoy.

We come now to the point where we can consider the question which is first and foremost in a Churchman's plea. Did the Lord and His Apostles found a Church which was to be perpetual, and was to represent Him by His authority, to all men, in all time? We will endeavor to answer this in the next chapter.

CHAPTER V

DID OUR LORD ESTABLISH A CHURCH?

FOR every man who calls himself a Christian, everything that our Lord did, and everything that He said, must be of supreme importance; and this is true because He who speaks is the Son of God, and from His word there can be no appeal.

Moreover, this is true, whatever He says, whether He speaks concerning faith and holy living, or concerning the Church and its sacraments. We have not the slightest right to discriminate between these things, and virtually to say that we will accept what the Lord says about Christian morals and sentiments, but we will hold our own opinions about Church matters; and men virtually do this when they accept His teaching of Christian ethics as binding, while they ignore or explain away what He says about the Church. To reject our Lord's word in any particular, is to repudiate His authority and to reject Him; because, being God, He cannot err in the slightest particular.

Moreover we believe that the Holy Ghost is God; and so whatever He does, comes with the authority of God, no matter whether He inspires the Apostles to write the New Testament, or guides them in the work of organizing the Church: both New Testament and Church are His work, and rest on precisely the same Divine Authority. We cannot accept parts of the Holy Spirit's work as binding on our consciences, and reject other parts as of no particular consequence, for in so doing we reject Him.

For a Christian man who undertakes to inform himself about the Church, the question of first importance is, What has the Lord done? What has the Lord said? Has He said or done anything, or are we left to our own choice about it, to join any sect we please, or none at all if we do not please, or to make a new, up-to-date sect for ourselves, according to our own views of the Bible, if we think we have some new light? The common Protestant impression seems to be, that our Lord taught men to be good, gave them a book, and then left them to find out what it meant, and do as they liked. We often hear men say, "Christ left no command to belong to any *particular* Church. He taught no creed. He merely taught men to love their neighbors, to be honest and clean, and to have faith in Him." Well, then, let us turn to the New Testament and find out exactly what is the truth about the matter.

Now we must start with a great fact of Scrip-

ture, namely this: That when God willed to teach and save men, before the Son of God became Incarnate, He did it by establishing a visible Church, through which, and in which, He entered into special covenant relations with men, and gave them a special revelation of truth. This Church was established by Moses under explicit directions from God, given on Mount Sinai. It had a rite of initiation, by which men were made members of it, ordinances of sacrificial worship, a priesthood of three orders perpetuated by hereditary succession, a code of moral law, a temple where God manifested His presence by a visible sign, an established ritual order for worship, and a year of Church fasts and festivals. God's covenant was with this Church, and to share that covenant, men had to be members of it. God never dealt with a Jew as an individual alone in saving him, but always as a member of the great Church Body.

Now we must bear in mind, that the Lord Christ was brought up in this Church, was made a member of it when eight days old, was presented in the temple at the end of forty days, that He was taught its law, and attended its worship, and kept its festivals, *by His own deliberate choice as God,* as part of His own wonderful submission to God's law for men, *and as His recognition of the great Church principle,* in the scheme of saving men from sin.

The Lord was emphatically a Churchman, and strenuously upheld the authority of the Church to

His disciples. He tells His disciples, "The Scribes and the Pharisees sit in Moses' seat. All therefore whatsoever they bid you, these do and observe: but do not ye after their works; for they say and do not" (St. Matt. xxiii. 1). When our Lord healed a man of leprosy, He sent him to the priest in accordance with the ritual law to have his cure certified. Again our Lord said of receiving Baptism, "thus it becometh us to fulfil all righteousness."

Now men say to us, "We admit that there was a Jewish Church, and that Christ recognized its authority and observed its laws, but later He abolished all this; and established a purely spiritual religion." We reply, that Christ Himself said, "I came not to destroy, but to fulfil the law." That is, the old method or principle was retained, but the old Church was filled full of new grace, so that ordinances became Christian sacraments. The old law was retained, but it was filled full of new motives and new inspirations. If God abruptly altered all His methods of dealing with men and established a purely spiritual religion after suddenly discarding a purely formal religion, either in the first instance He was radically mistaken, or immediately after Christ came, human nature underwent a sudden and complete change, was so amazingly spiritualized that men had to be treated as pure spirits, disembodied souls, or angels, rather than as men who could be taught through bodily senses, by outward signs and

forms, just exactly as men are taught everywhere to-day, and as they always must be taught until they get to Paradise. Now natural science teaches us most distinctly that God develops life in nature always by a continuous process; and that He never suddenly revolutionizes His methods, makes sudden leaps or breaks, or treats the life for which He is caring, one way one minute and another the next. The new comes always and everywhere by gradual development out of the old; and if the Christian Church revolutionized all God's previous methods of saving men, then surely it cannot be God's work, or else God's previous work must have been a failure.

We read that the Law was our schoolmaster to bring us to Christ; and if this be true, then certainly the old system was in many respects essentially Christian, was prophetic and preparatory for the Christian Church, and so there could not be any vital antagonism between them. The strong presumption then is, that if God saved men under the old dispensation by forming a visible Church, giving it a special revelation and covenant privileges, and then incorporating individual men into it, He will do the same thing under the new order, without violent change and without repudiating His old methods of dealing with men in matters of religion.

Now right here we are met by an assertion which is in one sense true; and which is supposed to dispose of the whole matter, in a summary way.

It is this: Christ did not prescribe in the New Testament any explicit directions for making any one Church, and none are to be found there. We reply, most certainly not. But why not? Simply because any such directions would be wholly uncalled for and unnecessary, inasmuch as the Church had already been founded by Him, and its organization determined, some sixty years before the New Testament was completed, and several hundred years before the whole Christian Church had it. What, pray, would be the use of giving plans for doing that which was already done, for making that which was already made, in giving exact details about that with which Christians had long been familiar, for settling matters which had never been disputed? The Bible, which was written in the Church, by members of the Church, cannot be expected to plan out the making of an organization which made the Bible itself.

Protestants as a rule baptize children, observe the first day of the week, Sunday, and admit women to the communion; but there is not any explicit direction in the Bible to do any one of these things. They simply follow the tradition of the Catholic Church in these observances, which is, that children were baptized from the first, that Sunday became the weekly memorial of our Lord's resurrection, and that women converts received the blessed sacrament as well as men. Indirect allusions to these facts do occur in the Scriptures, but there is no recorded command enforcing them any-

where to be found. So Protestants could not possibly defend their own system on the ground that nothing is of obligation which the New Testament does not actually command and direct. We believe that we have a right to expect that the New Testament would allude to the Church which already existed, perhaps with sufficient distinctness to determine much concerning the nature of the Church; just as we would expect that we could learn much of the organization of the army from the letters of its officers, or of the nature of any society or fraternity if we could see correspondence between its various chapters. So we come back to the central question, Did the Lord establish a visible Church?

We must pause and try to realize the imporance of just this one issue, as best we can. We must bear in mind that He is God Almighty; and that whatever He does, as well as whatever He says, must be of eternal moment to us; and that for this reason a God-made Church and a man-made sect, must be poles apart; the one may closely concern the salvation of our souls, while the other may not be of any vital consequence. So we must proceed slowly, and try to take in the significance of each step by itself.

Now what are the scriptural facts of the case? Exactly what did our Lord do, and what did His Apostles do, under the guidance of the Holy Spirit?

In the first place, what did Christ begin preach-

ing about? About holy living, charity, gentleness, and morality? No. He came preaching first of all about the Kingdom of God; and the words are repeated again and again, "The Kingdom of God is at hand." Well, then, what is this Kingdom? Is it Heaven, or Paradise? No, because in His parables which describe it, our Lord tells us that this Kingdom will contain both good and bad people. He likens it to a net, holding good and bad fish; a field of wheat and tares; a flock of sheep and goats; in short a Kingdom in which both good and bad men can live side by side; and so a Kingdom in this world, not in Heaven.

What is a kingdom in this world? Is it not an organized state, with a king at its head, having its own laws for self-government and for perpetuating its own existence, and commissioned officers to execute these laws, its methods of naturalizing foreigners, its territorial boundaries, and its duties and privileges of citizenship, and its own type of civilization? A kingdom is an organized, active, visible body of men; not a moral philosophy, nor a lot of speculations about a book, nor a group of rival republics, nor a ghostly collection of invisible souls which nobody can locate or identify.

Now it is said at this point, Christ says the Kingdom of God is within you; therefore it cannot be outside of you, as a visible Church is. Well, why not? The Kingdom of England is within the hearts of its loyal subjects; but the government is also an objective reality. But our Lord was

talking to the Pharisees, and the Kingdom of God was most certainly *not within them,* in any possible sense, for they were a bad lot. Moreover the word translated *within* also means among; and the Kingdom was certainly among the Pharisees, in the persons of the Apostles. As a matter of fact the Kingdom of God, the Church, did not come with observation, in the sense that the Pharisees thought it would, with the pomp and display of a civil kingdom, but it came sufficiently under observation to be found without the slightest trouble by its enemies when they wanted to persecute it, and it has been the most constantly observed organization in history, ever since. We will deal with the question of the so-called "invisible Church" later on.

Now our Lord said that except a man be born of water and the Spirit he cannot enter the Kingdom; and the earliest Christian writers, like Justin Martyr, assert that these words referred to Baptism with water, in the Name of the Holy Trinity. If men entered the Kingdom by a visible rite through Baptism, then certainly it would be an easy matter to tell who were members of it, and who were not; and it must necessarily be a visible Kingdom.

Having thus proclaimed the coming of the Kingdom, the Church, the Lord takes the first active step in establishing it. "He appointed twelve, that they might be with Him, and that He might send them forth to preach" (Mark iii.

14). To these men He gives the technical name of Apostles. He says to them, "As ye go, preach, saying The Kingdom of Heaven is at hand" (Matt. x. 7). "I appoint unto you a Kingdom, as My Father even appointed unto Me" (Luke xxii. 29). "Ye did not choose Me, but I chose you and appointed you" (John xv. 16). In other words, the Church from the very first step is Christ's work, and not man's. Men do not get together, having become Christians, and make a Church of their own. Christ does the choosing, and begins by selecting His ministry, and a great deal of His instruction is directed towards preparing them for their work. St. Peter confesses his faith in our Lord saying, "Thou art the Christ, the Son of the Living God." Our Lord replies, "Thou art Peter, and upon this Rock I will build My Church; and the gates of Hades shall not prevail against it. And I will give unto thee the keys of the Kingdom of Heaven; and whatsoever thou shalt bind on earth, shall be bound in Heaven: and whatsoever thou shalt loose on earth, shall be loosed in Heaven" (Matt. xvi. 18, 19).

This commission here promised to St. Peter, was subsequently conferred on all the Apostles (Matt. xviii. 18).

Now notice the import of our Lord's words: "I will build My Church." This is a definite promise, and for our Lord to promise, is to fulfil. How about the Protestant statement that Christ never built any Church? Again, *Christ* does the

building, not *men,* and the thing He builds is not many churches, but His *Church,* not this man's or that man's Church, but *His Church;* His because He makes it and commissions it.

The gates of hell shall not prevail against it. But the gates of hell certainly did prevail, if at the Reformation the Church had become apostate, or hopelessly corrupt, so that it was necessary to make a lot of substitutes for it. A Churchman fails to see how the abandonment of Christ's Church at the Reformation can possibly be justified, except on just this supposition: that the gates of hell did prevail, notwithstanding our Lord's promise that they would not prevail.

Again, our Lord promises the guidance of the Holy Spirit to the Apostles, saying, "When He, the Spirit of Truth, is come, He shall guide you into all the truth. The Holy Spirit, whom the Father will send in My Name, He shall teach you all things, and bring to your remembrance all that I said unto you" (John xiv. 26, and xvi. 13).

When our Lord instituted the sacrament of His Body and Blood, He bade His Apostles, Do this, or perform this service, for a memorial of Him. St. Paul commenting on our Lord's words at the institution says, "As often as ye eat this Bread and drink the Cup, ye proclaim the Lord's Death till He come" (I. Cor. xi. 26), implying the perpetuity of the Apostolic order.

After our Lord's resurrection from the dead, He again meets His Apostles, and gives them

their ministerial commission, saying, "Peace be unto you; as the Father hath sent Me even so send I you. And when He had said this, He breathed on them and saith unto them, Receive ye the Holy Ghost: Whosesoever sins ye forgive they are forgiven unto them; and whosesoever sins ye retain, they are retained" (John xx. 21).

Notice what these words imply. First, our Lord ordains them by an outward sign, breathing on them; He gives them the gift of the Holy Ghost, and imparts to them His own authority from the Father, to minister in His Name and in some real sense to forgive sins.

Could any words convey a ministerial commission involving divine authority more distinctly and uncompromisingly than these?

Again our Lord says to them: "All authority hath been given unto Me in Heaven and on earth. Go ye therefore and make disciples of all the nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I commanded you, and lo I am with you alway, even unto the end of the world" (Matt. xxviii. 18). In these words, our Lord gives the Apostles a commission to baptize, and teach, and He promises to be with them unto the end of the world, always. Now either our Lord speaks to them as individuals, or as a continuous ministerial order. As individuals they would soon pass away; therefore it could be only as a continuous order, that our Lord could

be with them always, unto the end of the world. Here is the promise of the perpetuity of the Apostolic ministry. The transfer of His own authority was so real, that He could say of them thus ordained, "He that receiveth you receiveth Me" (Matt. x. 40). "Verily I say unto you, whatsoever ye shall bind on earth shall be bound in Heaven, and whatsoever ye shall loose on earth, shall be loosed in Heaven" (Matt. xviii. 17-18).

After He had commissioned the Apostles, our Lord told them to wait at Jerusalem for the promised gift of the Holy Ghost, and said: "Ye shall receive power when the Holy Ghost is come upon you; and ye shall be My witnesses both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth" (Acts i. 8). Here again the Apostolic order is appointed to be witnesses, to the uttermost parts of the earth. But within seventy years every one of the original twelve would be dead; so if they were to witness to the uttermost parts of the earth, it must be as a continuous ministerial order, and not as individuals.

Let us now sum up our Lord's acts thus far. *First.* He selects twelve men, and calls them Apostles. *Second.* He instructs them about the Church. *Third.* He institutes the blessed sacrament, and commissions them to celebrate the Eucharistic sacrifice. *Fourth.* He gives His commission to teach, baptize, absolve, and administer discipline, in His Name, and by His authority,

by an outward sign of ordination, which conveyed the gift of the Holy Ghost to them. *Fifth.* He promises the perpetuity of the Apostolic ministerial order to the end of the world, and the uttermost parts of the earth. *Sixth.* He promises to ratify in Heaven their ministerial acts. *Seventh.* He promises the blessing of His perpetual presence.

Now we ask, What more could our Lord possibly have done, or said, that would have emphasized the divine origin and authority of the Apostolic ministry of the Christian Church?

It is difficult to conceive of language more forceful, more definite, and more far-reaching, than that which He certainly did use, in thus forming the ministerial nucleus of His Church. Words from the lips of God Incarnate cannot be meaningless, or overdrawn, or ill-chosen, and liable to convey false notions of His meaning, to men whom He came to save. Everything that He has said, and everything that He has done, so far, is not merely out of harmony with the Protestant theory of the origin of the Church, but it flatly contradicts it, in the most unmistakable terms.

After our Lord's resurrection, we read that He showed Himself to His Apostles, "appearing unto them by the space of forty days and speaking the things pertaining to the Kingdom of God" (Acts i. 3). Thus during these forty days, He gives them His last instruction about the Church which they were to complete under the guidance of the Holy Spirit. Now we do not know what all

these instructions were, but we have a reasonably sure ground of inferring what many of them were.

For example, if an Admiral of the Navy were to summon the captains of his squadron on board the flagship for a conference, and immediately afterward they were to return to their ships and begin at once a concerted plan of action, in an orderly and systematic way, issuing the same commands on their individual vessels, we would naturally infer that that which they did, they had been told to do by their commanding officer, when he conferred with them privately.

So when the Apostles, immediately after Pentecost, start out and everywhere work according to the same plan, teach the same truth, and administer the same sacraments, we infer that they were simply carrying out our Lord's orders and instructions, given during the forty days of retreat and conference. For example, whenever men and women were baptized, the Apostles laid their hands on them, and they received the Holy Ghost (Acts viii. 17 and xix. 6). So though there is no recorded command of our Lord to administer Confirmation, yet we infer that He gave such command privately, because Confirmation was a universal practice from the first throughout the Church, and is spoken of as one of "the first principles of Christ," in Hebrews vi. 1-2. It is difficult to imagine how there could have been this universal agreement about such a matter, unless the Lord Himself had provided for it.

Again, St. James says that the elders of the Church are to pray over the sick, anointing them with oil in the Name of the Lord (James v. 14). But who would dare to do this *in the Lord's Name,* unless the Lord had at some time authorized such a proceeding? So, no doubt, much of the uniform tradition of the Church about doctrine, organization, and worship, had its origin in our Lord's instructions given during these great forty days between His resurrection and His ascension, in things pertaining to the Kingdom of God.

Now in view of what has been said, it will be seen how utterly misleading and untruthful is the assertion that the Lord Christ taught merely a spiritual religion, and left men to organize themselves into churches or not, as they pleased; and that it did not make any matter one way or the other, provided the heart was all right. If words mean anything, these words of our Lord are of terribly solemn import: "Ye did not choose Me but I chose you." "As My Father hath sent Me, even so send I you." "He that heareth you heareth Me." "Lo I am with you alway, even unto the end of the world." "Go, teach, baptize, and do this in remembrance of Me." "Whosesoever sins ye remit they are remitted unto them." "Whatsoever ye shall bind on earth shall be bound in Heaven." These words, if they mean anything, mean the inauguration of a Kingdom which the Lord alone creates, and which He endows with divine authority to represent Him to all men. And remembering that

they come from the lips of God Incarnate, it is the part of humility to try reverently to understand them, and it is the part of prejudice and ignorance to escape their import by saying that they cannot or do not mean what they seem to mean.

Now be it well observed, that everything our Lord did, and every syllable He uttered, is strictly in accord with the Catholic theory of the Church, as we have stated it. In the persons of these twelve Apostles, we have the ministerial nucleus of the Church chosen by Christ, commissioned by Christ, with the promise of Christ's continual presence, to do Christ's work, in Christ's Name, until Christ shall come unto the end of the world; and this is Christ's Church ("My Church"), for Christ "builds it," men do not build it.

This is Catholicity pure and simple; and the central fact of it is the gift of authority to an order of men in a divinely created Church, to claim the allegiance of men unto the uttermost parts of the earth, IN CHRIST'S NAME.

Surely it must be obvious, that the Protestant theory of the Church is hopelessly inconsistent with our Lord's own acts and words. For it assumes that a hundred man-made sects can displace the Christ-made Church fifteen hundred years after Christ ascended; and so our Lord's work has failed, the gates of hell have prevailed against His Church, and His awful ministerial commission has been annulled, and His breath wasted. Think of it! His sacramental breath

("He breathed on them") wasted! That breath which could confer the Holy Ghost, who was to guide the Church into all truth, instead of allowing it to become apostate, and lapse into fatal error, as Protestants assert it did!

Viewed from the standpoint of our Lord's words and acts, as recorded in Holy Scripture, the Catholic theory is true, and the Protestant theory is false; and no amount of *ex post facto* special pleading can make them otherwise.

It now remains for us to study the words and acts of the Holy Apostles, in completing our Lord's work of organizing the Church, and see if they, too, correspond to the Catholic theory of the origin and organization of the Church.

CHAPTER VI

THE APOSTLES' WORK IN FOUNDING THE CHURCH

WE HAVE so far considered what our Lord Himself did, by act and word, in establishing the ministerial nucleus of the Catholic Church. Now we must find out exactly what the Apostles did, in perfecting this work; remembering that they were working under our Lord's instructions given during the great forty days, and also that they were guided in what they did by the Holy Ghost, as our Lord promised they should be.

The first thing they did after our Lord's Ascension, was to elect another Apostle in the place of Judas, "to take the place in this ministry and apostleship from which Judas fell away" (Acts i. 25).

They tarried in Jerusalem eleven days for the promised gift of the Holy Ghost. As in the original creation "God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul," so

Christ formed the Body of the Church of ordinary men; and on Pentecost the Holy Ghost breathed into this Body the breath of life, and the Church became filled with divine vitality, the life of the Son of God.

He thus re-incarnates Himself through the work of the Holy Ghost, in the Church which is called His Body; and so this pentecostal baptism forever stamps the Church with the attribute of sanctity, and emphasizes its divine origin, and differentiates it eternally from all man-made sects. Pentecost is the Church's birthday.

The Church begins its work at once. St. Peter preaches the first sermon, and when men ask him what to do, he replies, "Repent ye, and be baptized every one of you in the Name of Jesus Christ unto the remission of sins, and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). Here then, the very first Christian sermon ever preached in the Church, calls men not merely to repent, but to be baptized; not only to be baptized, but to be baptized unto THE REMISSION OF SINS, that they might receive the gift of the Holy Ghost. Notice how the sacramental doctrine comes to the front at once.

If Baptism had been a mere form, such teaching as this from one who had so recently been under our Lord's personal instruction, would have been profane in the extreme, for what sane man would have dared to associate remission of sins, and the gift of the Holy Ghost, with the recep-

tion of a mere ordinance, unless the Lord Himself had so instructed him? In modern Protestant revival preaching, did you ever hear the preacher urge his converts to be baptized for the remission of sins?

As a result of this first sermon, we read that "they that received his word were baptized; and there were added unto them in that day about three thousand souls" (Acts ii. 41).

To hear the word of God then is obediently to receive Baptism. Now the Church is composed of the twelve Apostles, the one hundred and eight disciples, and the three thousand other laymen, who had just been baptized. We read again, that these Churchmen continued steadfastly in four things: in the Apostles' teaching and fellowship, in the breaking of bread and the prayers (Acts ii. 42).

Here we have four elements of the unity of the primitive Catholic Church. Unity of doctrine, of organic fellowship in one body, sacramental unity, and the unity of common prayers, that is, unity of worship; and we read that the Lord added to them day by day those that were being saved (Acts ii. 47).

He added those who were being saved (the correct translation) because the Church was the means of salvation. Now this unity of Apostolic doctrine, fellowship and sacramental worship is something positive, tangible, organic, and definite; and their steadfast loyalty to it, is in marked con-

trast with the modern Protestant idea of agreeing to differ, and the assertion that the only unity possible, or necessary, is a kind of heart unity, which nobody can define or comprehend. Later we will take each one of these bonds of unity by itself and study its nature.

Now our Lord committed to the Apostles all ministerial authority, and so, having chosen an Apostle in the place of Judas, they request the disciples to choose seven men for the office of Deacons, whom they (the disciples) set before the Apostles, "and when they had prayed, they (the Apostles) laid their hands on them" (Acts vi. 6). That is, they ordained them. Then again we read that they appointed them elders in every Church (xiv. 23), and so we now have a ministry of three orders: Apostles, Elders, and Deacons, who went about from city to city preaching the Gospel of the Kingdom, and converting men, and bringing them into the Church, through Baptism.

Let us take an example of their work. Philip, the Deacon, meets an Ethiopian eunuch, riding in his chariot, and reading the prophecy of Isaiah. Philip joins the Ethiopian, and asks him if he understood the scriptures he is reading. The Ethiopian replies, "How can I except some man shall guide me?" You notice that the Ethiopian did not seem to hold the Protestant theory, that every man can interpret the Bible for himself; on the contrary, he feels the need of a guide of some sort, and so Philip, representing the Church in-

structs him. Philip, as we read, preached unto him Jesus. Then, as they rode along, they came to a certain water; and the Ethiopian instantly said, "Behold, here is water; what doth hinder me to be baptized?" Now obviously enough, preaching Jesus according to the Apostolic method involved preaching Baptism as the way to Jesus, the way to receive His grace, otherwise, the Ethiopian would not have immediately desired Baptism, when Philip "preached Jesus."

So "he commanded the chariot to stand still; and they both went down into the water, both Philip and the eunuch; and he baptized him."

Now the Apostles not only baptized men and women, but they also *confirmed* them. For example, St. Paul finds certain disciples and asks them, "Did ye receive the Holy Ghost when ye believed?" Obviously, then, faith does not confer all gifts of the Holy Ghost, and there must be sacramental ways of receiving Him, after one is converted and believes. St. Paul finds that they had only received John's baptism, which was not Christian Baptism at all. Having explained this fact to them, they were baptized into the Name of the Lord Jesus. "And when Paul had laid his hands upon them the Holy Ghost came on them" (Acts xix. 6). Again we read an account of another Confirmation in Acts viii. 17. "When the Apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who when they were come down,

prayed for them that they might receive the Holy Ghost. (For as yet He was fallen upon none of them; only they had been baptized into the Name of the Lord Jesus.) Then laid they their hands on them, and they received the Holy Ghost."

So this laying on of hands always followed Baptism, and was the sacramental means by which the Holy Ghost was given to men. Again, we read that they celebrated the Holy Communion always on Sunday. "Upon the first day of the week, when we were gathered together to break bread, Paul preached unto them" (Acts xx. 7).

Notice first, that the Christian weekly holy day is the first day, that is, Sunday, in commemoration of our Lord's resurrection; and that the Church in setting apart this day, assumes Divine Authority to act in the matter; otherwise she would not have dared to do away with that which was an established ordinance of God.

Notice also, that while St. Paul preached, the purpose of coming together was to break the sacramental bread; and the preaching was only incidental, or of secondary importance. Preaching in the New Testament is never an end in itself, but the means to an end; and the end is always, and everywhere, Church membership through Baptism. Moreover the chief object of all Christian assemblage is always worship, and never merely to hear a sermon.

When any question arose, any point of doctrine or discipline needed further definition, the

matter was referred to a council of the Church for decision, under guidance of the Holy Ghost. For example, the question came up whether Gentile converts should be circumcised and observe the Jewish law. The brethren appealed to the Apostles and Elders at Jerusalem, and they came together to consider the matter. When after full discussion the question was decided in favor of the liberty of the Gentiles, letters were written to announce this decision to the Church at large, and the formula used to express the decision was, "It seemed good to the Holy Ghost and to us." That is, they distinctly claim the guidance of the Holy Ghost in their decision, which the Lord Himself had promised them. Then we read that Paul and Barnabas as "they went through the cities, they delivered them the decrees for to keep, which had been ordained of the Apostles and elders that were at Jerusalem" (Acts xv., xvi. 4). Here we have an example of the Church acting as a whole, through her representatives in council assembled; and in so doing, claiming to be under direction of the Holy Spirit.

Here we have an organized legislative body in authority, acting for the Church, and issuing decrees which are binding upon the whole Church. Could any proceeding more distinctly illustrate, and bring out, the Church principle than this? Could anything more strongly emphasize the organized character of the Church, its unity, and its exercise of authority in practical matters, than

this? We fail to see how it could; and yet Protestants speak of the Church as an invisible thing, or as a collection of disconnected sects. Pray, how could either of these deal with such a question as this council of Jerusalem settled? How can they settle anything, when they recognize no supreme legislative authority anywhere?

Now the last thing that the Book of the Acts of the Holy Apostles tells us, is this: Paul preached the Kingdom of God, and taught the things concerning the Lord Jesus Christ (Acts xxviii. 31).

So from first to last, the preaching is always about the Lord, and His Church. The two things are never separated. The world had to wait fifteen hundred years before men discovered that that personal loyalty to Christ, and to Christ's Church, could be divorced: that one was essential, while the other was not; that one must believe something about God's Son, while God's Kingdom was a matter of indifference. According to St. Paul, to preach those things which concern the Lord, is to preach the Kingdom, the Catholic Church, as the way to Him. That kind of preaching which aims merely to rouse men and convict them of sin and stir faith in their hearts, and stops with this, is certainly not Apostolic preaching, whatever else it may be. The first principles of the doctrine of Christ do not stop with faith and repentance, but go straight on to Baptism and laying on of hands (Heb. vi. 1).

Now let us go back and sum up what the Apostles did in obedience to our Lord, and under the guidance of the Holy Ghost, in completing and extending the organization of the Catholic Church.

First, they chose an Apostle in the place of Judas. Second, they preached Baptism for the remission of sins, and three thousand men were added to the Church. Third, they held their disciples steadfastly to the Apostles' doctrine, ministry, sacraments, and worship, as four bonds of Catholic unity. Fourth, they ordain seven Deacons. Fifth, they ordain elders in every Church, and thus completely develop the Apostolic ministry. Sixth, they baptize both men and women. Seventh, they confirm them, that they may receive the Holy Ghost. Eighth, they institute the weekly memorial of the Resurrection, and celebrate the Holy Eucharist every Lord's day. Ninth, they settle matters in dispute by an appeal to a council of the whole Church, which claims the guidance of the Holy Ghost in reaching its decision; which decision is announced as of binding authority on Christians. Tenth, always and everywhere, the Kingdom of Christ is preached when Christ is preached, and the two things are never separated.

Now in all this, we find the Church organized and at work, under the Spirit's guidance, preaching, teaching, baptizing, confirming, celebrating the Holy Eucharist, exercising discipline, and legislating, held together by four bonds of Catholic Unity, one and the same, wherever it exists at

all. This much at least has been proved, by what we have read in the Book of the Acts. And all this is the natural and necessary sequence of what our Lord Himself did and said, when He selected, ordained, and commissioned the Apostolic order, to teach, baptize, absolve, celebrate the Holy Communion, and exercise discipline, in His Name, and by His authority, unto the end of the world in time, and unto the uttermost parts of the earth, in space. Now, in view of all this, what do you think of those who assert that Christ founded no Church, and taught merely a spiritual religion; and that none of these things make any difference if the heart is all right? Such an assertion is so radically contrary to the facts of the case, that the only thing one can say charitably is that those who make it are so blinded by prepossession that they do not or cannot take in the simple statements we have been studying together.

They must know that the Book of the Acts is a book of Church History. They have their open Bibles before them, they occasionally read what we have read, and the only possible explanation for their failure to grasp the plain significance of Bible facts, is that they are handicapped by a habit of thought, and by a theory, which must be defended at any cost; a theory by which alone their position can be justified. We do not necessarily question the sincerity of such people. They have been taught, and have always believed, that the New Testament recognizes no Church; and so they

fail to take in the plain, direct statements of historic facts. The power of old habits of thought is too strong for them, and it takes more effort, and more concentration of thought, and more independent thinking, to weigh a series of facts at their par value, than most of them are capable of, at first.

Now we have found that the Church and the New Testament stand on precisely the same basis, come from the same source; for the Church was founded, and the New Testament was written, under the direction of the Lord Himself, by the guidance of the Holy Spirit which He had Himself promised. Here then is a very pertinent question.

No Protestant among the evangelical denominations would think of making a *new Bible.* Why should he think of making a *new Church?* If it is irreverent, or profane, to substitute a new Gospel for the old Bible, why is it not equally irreverent, or profane, to substitute a new sect for the old Church? To accept the New Testament and reject the Church, is simply a piece of inconsistent individualism which considerably weakens our ground on which we defend the Bible itself. For, if you can reject the Church of God which He creates, why not reject the Word of God, which He inspires? In either case, you reject that which is of divine origin and authority.

Now we affirm that the Apostles' work in completing the organization of the Church under Christ's directions, and the guidance of the Holy Spirit, is perfectly in accord with the Catholic

theory of the Church. The baptismal gift of the Holy Ghost at Pentecost, emphasizes the divine origin and life of the Church, and is the visible pledge of its supernatural character.

Preaching Baptism for the remission of sins, and Confirmation that men may receive the Holy Ghost, is Catholic doctrine, pure and simple. Transmitting Apostolic authority by laying on of hands, involves the doctrine of Apostolic Succession. The Apostles' doctrine, fellowship, breaking of Bread, and the prayers, have always been four visible bonds of Catholic unity, throughout the Church.

The council of Jerusalem distinctly illustrates certain great Catholic principles: the organic unity of the Church, which can act through a general council; the necessity of some authoritative court of appeal in defining the faith; the fact of the guidance of the Holy Spirit, when the Church thus acts as a whole; and the authority of the Church to make her decrees binding on the consciences of Christians. These are all of them Catholic principles, and it goes without saying, that a Protestantism divided against itself does not and cannot maintain these principles.

Having now found what our Lord did in establishing the Church, as recorded in the Gospels, and having seen what the Apostles did in completing the organization of the Church, as recorded in the Book of the Acts of the Holy Apostles, it remains for us to turn to the Epistles, that is, the official

correspondence of the Church's officers, and find out what they said of the Church, in their letters to different persons under their Apostolic care.

So far, we have been studying the simple historic facts which concern the origin and organization of the Church. Now we are to consider certain great Church principles on which these facts depend, and which they illustrate. We must learn what we can of the philosophy of the Church system, as given in the Bible, and determine the methods by which she accomplishes certain results. Christ the Lord created her. What then is her vital relation to Him? How does she teach His truth, and administer His grace, and bring men into union with Him? The answer to these questions brings out certain very wonderful principles of the Kingdom, which we must study carefully and reverently, and try to understand as best we may, by the help of the Holy Spirit and the testimony of the Apostles.

CHAPTER VII

THE CATHOLIC CHURCH AND THE INCARNATION

WE MUST bear in mind that the Epistles of the New Testament are simply letters from the Apostolic officers of the Church, to their subordinates.

In any scriptural study of the Church, the Epistles are valuable, not so much because they give detailed historic facts, but because they set forth incidentally certain great Church principles involved in the organization of the Church; and suggest the methods by which the Church fulfils her mission of conveying grace and truth to men, from the Lord Christ.

In the Epistles the Church is called by various names which suggest its nature. It is said to be the Temple of God, the Bride of Christ, the Household of God, the Ark, the Kingdom of Heaven, the Pillar and Ground of the Truth; and all these figures suggest an organized society in which God dwells. But there is one figure em-

ployed to represent the Church, which occurs some thirty-three times in St. Paul's Epistles; and which more than all others suggests the relation of the Church to Christ and the principles of its structure and mission.

The Church is called THE BODY OF CHRIST.

It will pay us well to take this figure and study it carefully, trying to comprehend its full meaning, and yet being careful not to push it too far and make it mean what it never was intended to teach. Now, to begin with, the expression, the Body of Christ, suggests at once a great fact or doctrine, namely, that of the Incarnation; that the second Person of the adorable Trinity was made man; and the failure to realize the vital relation between Christ and His Church is often due, either to a latent or open disbelief in the Deity of the Lord Jesus Christ, or to a failure to appreciate what is necessarily involved in the fact of the Incarnation itself, if we once admit it to be a fact. This is not the place for proving the Deity of the Lord; for if He is not very God of very God, then all argument about Church matters is the most arrant nonsense. But this *is* the place for pointing out to some who claim to accept the truth of our Lord's Deity, what is involved in their confession; and to insist, that if you accept the doctrine of the Incarnation, that the Lord Christ is perfectly God and perfectly man in one adorable Person, then it is mere childishness to halt and stumble at the supernatural character of the Church, which

the Lord creates. If He makes it, and in any way chooses to associate His own Person with the Church, and utters very wonderful and mysterious things concerning it, then the attempt to rid the Church of its supernatural character recoils against Him, and is a species of rationalism. This may sound harsh, but it is the truth, just the same.

Let us try to get some idea of what is the relation of the Incarnation to the Catholic Church. If Christ were merely a man, or came merely to teach men, then we could consider Him and His teaching, quite apart from the Church; just as any great philosopher can be considered apart from the school which he founds, or the doctrines he enunciates. The personality of Plato or of Socrates is not in the least necessary to the Platonic or Socratic system of teaching. One can accept what they taught, without thinking about them as individuals at all; and without belonging to any organization or society of men; or without coming into any personal relationship with the founders of such societies.

But the central and vital fact of Christianity is not any mere doctrine, however true, but it is the essential nature of the Lord Himself; and the fact that He saves us through union with His Person. He is at once perfectly God, and perfectly man. In His own Person, He reunites the two natures that had been separated by sin, the divine and the human, and in so doing, sanctifies His own human nature; and He saves us, by unit-

ing our sin-stained nature with His perfected human nature, part for part. His Body is to us the channel through which His divine life flows in to us; it is the bond of union with God we have in common with Him. He deals with us, and has relations with us, not directly as God alone, but always as the Son of Man; and always through His Manhood as the channel of communication between us and God. This, mark you, is far more than being saved by faith alone. It is coming into vital touch with His Manhood; and it is being healed and restored by that touch, even as the woman was restored, who put out her hand and touched His garment.

Notice, too, that the Incarnation establishes the sacramental principle, which is, that the life of God does not flow down to us directly, by an act of faith merely, but it comes to us indirectly as it were, through the human body of Christ; so that His human nature is the outward and visible sign of the presence of the inward and spiritual life of God among men. At the Incarnation, the Son of God comes visibly and audibly in touch with men; teaches them, heals them, absolves them, by words and acts and symbols; and all power and grace proceed from His Incarnate Person which men can see and handle. Hence Christianity must be a sacramental religion, and its Church, if it has any, a sacramental Church, because Christ will never cease to be man, and will never cease to save men through His manhood, as the bond of

union with His deity. His person must be the type of His system. Being a Christian is not merely believing in Christ, but it is also being brought somehow sacramentally into touch with His sanctified manhood, through outward signs of spiritual grace.

It must constantly be remembered that Christianity is not purely a spiritual religion, and never can be, as long as Christ, the Son of God, is also man.

Now we come to the vital question: The Lord came to men and lived with them, taught them, absolved them, comforted them, gave them grace, and then ascended into Heaven, some nineteen centuries ago; and all this took place on the other side of the world from us. Is there then anything to span this double gulf between us and Him, this gulf of time, and space; nineteen centuries, and thousands of miles? Did the Lord provide any means by which His mediatorial work was to be carried on in the world, after He left us, by which His truth was to be taught, and His pardon assured, and His grace given; some way which we could understand, some means which would give us certainty about these things which concern our salvation, some way through which He could still act among and upon men, though the sight of His face and the touch of His hands had been withdrawn? We think that He must have made some such provision, because, if it was once necessary for the Lord to become man, to come to our realm of life

in order to speak to men, touch, and heal them, and absolve them, then much the same necessity exists now. We are still human. God is still infinite. The finite cannot comprehend the infinite. There is still the same necessity that God shall accommodate Himself to our limited perceptions, if He is going to communicate with us; that Christ shall speak to us, and heal us, and absolve us, if not by His words which we can hear, and His touch which we can feel, then at least by some sign which we can see, some sacrament we can touch, some authoritative word we can hear, without making any mistake about it.

Moreover, He is to-day the same Christ dwelling in our manhood, and dealing with us through it sacramentally. Certainly before He ascended He promised to return in some way. "I will come to you." "Lo, I am with you always (every day) unto the end of the world." If Christ returns it must be as the Incarnate Christ; and it is perfectly natural, we think, to expect some visible organic manifestation of His presence among men.

Now this presumption that Christ will come and in some way manifest His presence among men, finds a most remarkable and striking confirmation, when we find St. Paul calling the Church the Body of Christ; as if the Church were the living organic presence of Christ Himself, His visible Body, in which He dwells, and through which He brings Himself again in touch with men, just as the body of a man is the instrument of his

soul's working. What a marvellous and far-reaching thought it at once suggests, namely, that Christ wills to re-manifest His Incarnation, no longer visibly, but mystically and sacramentally, no longer under the limits of an ordinary human body in one point of space, but universally throughout the world, and in every age, through one splendid organism which He creates, and in which He dwells, and through which He gathers men into union with Himself. St. Paul seems to assert this in most unmistakable and explicit language when he says, "The Church which is His Body, the Fulness of Him that filleth all in all" (Eph. i. 23).

The union of Christ with His Church is a tremendous thought; but after all, it is no more wonderful than the thought of the Incarnation itself, in which the eternal Son of God "for us men, and for our salvation, came down from Heaven, and was Incarnate by the Holy Ghost of the Virgin Mary, and was made man."

The same line of thought which would lead us to expect an Incarnation, would, as we think, also lead us to expect that the Incarnation or sacramental principle would become permanent. This will appear as we proceed in the argument.

No doubt much of what has just been said, has a theological or mystical sound, and is difficult to comprehend; but we cannot deal with the deep things of God at all, without touching the most awful mysteries of His being; and if the nature and function of the Catholic Church did not in-

volve mystery, it could not possibly be the Body of Christ, nor could it be divine as we claim it is. Every anatomist and physiologist has to acknowledge that a living human body is full of mysteries, which the most advanced science has done little or nothing to explain. If, then, the Church is Christ's Body, if it is the instrument of Christ's working, as a man acts through his body, then to the natural mysteries of human life, you have added the supernatural mysteries of Christ's divine life in the Church; and our business is not to attempt to explain away such mysteries, but to try as best as we can, to find out what they mean, so far as God reveals them to us.

We have already found that our Lord selected and commissioned a ministry to teach, and administer sacraments and discipline, in His Name; and that the Apostles under His direction and the guidance of the Holy Spirit, completed the organization of the Church, as recorded in the Book of the Acts of the Holy Apostles. It is this Church, thus organized, which St. Paul calls the Body of Christ; and so in studying this expression, we will learn more of the nature of the Apostolic Church.

What, then, does this expression mean? In what sense is the Church the Body of Christ?

Now the word *body,* may be used in one of two senses: to denote an organization, or an organism. These are two quite different things. An *organization* of men is merely a collection of men united for a purpose, under some rules and regulations.

A club, a society, a guild, a fraternity, or a sect, is an organization. Each member has his own individual life, but there is no vital union between them, which proceeds from the club itself. The bond of union between different members is not life, but a community of ideas, purposes, sympathies, and methods of work. A fire company, a lodge of Masons, the Young Men's Christian Association, are each an organization.

But an *organism* is a body inhabited by life, which permeates it and operates through certain organs in the body. An animal, or a man, is an organism; Christ's human body was an organism; and the Church as an organism differs from all human organizations, in that in her the Life of Christ and the Holy Spirit given at Pentecost, dwells sacramentally; and binds the Church into one living whole, animates it, nourishes it, and sustains it, so that the Church lives and grows, when this inward life vitalizes, and assimilates new matter, as men are baptized into Christ, and so put on Christ. In this sense the Church is an organism, a body, the Body of Christ, and therefore it must live and grow, subject to the laws which govern the life and growth of organisms; and as we go on in studying the Church, we shall find abundant proof of this fact.

Every living body has certain characteristics by which we recognize it as such. For example, it is *visible*. We speak of invisible spirits, never of invisible bodies. Then it is *one*. If you cut

up a living body you kill it. Each part must be in vital union with the heart, brain, and nervous system. It must also have *life*. A dead body is not an organism, it is a corpse; and will soon disintegrate. Again it must have *organs* through which the life sustains itself; a man without heart, lungs, or stomach, is unimaginable. And lastly a living body must *grow*. If the Church is Christ's living Body, the Fulness of Christ, then it must certainly have these necessary characteristics of a living body that we have named. It is visible. It is one. It has life. It has organs through which that life operates, and it grows. Let us take these characteristics in their order.

First, then, the Church is visible. It is a curious fact that we have to insist on this, but it is necessary because some good Protestants, in order to avoid the logic of facts, have invented the theory that the true Church is an invisible body of the truly sanctified, which is known only to God; and which is therefore invisible and independent of any outward form.

The very obvious reply to this theory, is the fact that when St. Paul calls the Church the Body of Christ, in every case he uses a Greek word, which always refers to the *physical* organization of a living organism, as distinguished from the spirit of life which inhabits it. St. Paul himself carefully makes the same distinction. "There is one Body, *and* one Spirit" (Eph. iv. 4). "By one

Spirit are we baptized into one Body" (I. Cor. xii. 13).

Now, in the name of common sense, how can the Church organize itself or serve any function of a Church, teach men, convert them, and support its ministry, without becoming instantly and necessarily visible? So far as we are concerned, an invisible Church would be a Church which has no existence anywhere. If the Church is invisible, how can a man find it, join it, hear it, or obey it, or be sure he belongs to it? Of course the best answer to this, is to point out the fact that our Lord and His Apostles did as we have found, actually establish a visible organism or society, by their own acts and words, which has been the most visible institution in history; and nobody would ever have thought of denying it, unless the theory of an invisible Church had had to be invented, as an escape from the logic of indisputable facts. *If God saw fit to become visible, when He wanted to bring Himself in touch with men, surely that Church through which He is to work, must be visible.*

A body is not only visible, it is also visibly one. We read of the Church, "There is *one body,* and one Spirit, even as ye were called in one hope of your calling, one Lord, one faith, one Baptism" (Eph. iv. 4). Again, "In one Spirit were ye all baptized into *one body*" (I. Cor. xii. 13). Again, "We, who are many, are *one body* in Christ" (Rom. xii. 5). Again, "As *the body is one* and

hath many members, and all the members of the body, being many, are one body, so also is Christ" (I. Cor. xii. 12). And again, "God tempered the body together . . . that there *should be no schism in the body*" (I. Cor. xii. 25). That is, no division in it. So unity is the second characteristic of the body, and is essential to it.

Notice carefully *what sort* of unity this is. It is organic unity, not the mechanical, arbitrary unity of a club or a voluntary society bound together by a set of rules and common sentiments; but the unity of a living, growing organism, which is one from head to foot; every part of which is in vital connection with and necessary to every other part, just as joint articulates with joint, and as one arterial system nourishes the whole, and makes it grow, and one nervous system holds every part in conscious union with the brain, and every muscle responds obedient to the mind and will.

St. Paul thus differentiates the several functions of the body. He says "the body is not one member, but many" (I. Cor. xii. 14). "As we have many members in one body, and all the members have not the same office" (Rom. xii. 4), that is, do not serve the same function. "If they were all one member," he asks, "where were the body? But now they are many members, but one body; and the eye cannot say to the hand, I have no need of thee: or again the head to the feet, I have no need of you" (I. Cor. xii. 19-21).

Here he brings out the mutual interdependence

of the organs of the body. Then he notes their vital union, saying, "Christ, from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the Body" (Eph. iv. 16). Again, "Holding fast the head, from whom all the body being supplied and knit together through the joints and bands, increaseth with the increase of God" (Col. ii. 19).

Here certainly is a description of organic growth depending on organic unity; and it is impossible to imagine how any language could more strongly express the vital importance of the unity of the Church, than this. St. Paul proceeds to enforce the necessity of this unity later on, in language that is startling in its vigorousness. He says, "I beseech you, brethren, mark them which are causing the divisions and occasions of stumbling contrary to the doctrine which ye learned and turn away from them. For they that are such serve not our Lord Jesus Christ" (Rom. xvi. 17). "I hear that divisions exist among you, and I partly believe it. For there must be also heresies among you that they which are approved may be made manifest among you" (I. Cor. xi. 18). "For whereas there is among you jealousy and strife, are ye not carnal and walk after the manner of men? For while one saith, I am of Paul, and another, I am of Apollos, are ye not men? . . . Is Christ divided?" (I. Cor. iii. 3, and i. 12-13.)

St. Jude says that they who make separations have not the Spirit (Jude 19). "Now I beseech you, brethren, through the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you" (I. Cor. i. 10). To divide the Church, then, is a sin against its organic life; and is forbidden absolutely, by the voice of the Holy Spirit.

Now our Lord's earthly body was one in a double sense: One from head to foot in space, and one from birth to death in time. So the Church is one in a double sense; one in its continuous existence from one age to another, and one in space, that is, one throughout the world at any one time in its history.

First, the Church is one in time; it has a continuous life, and is the same body from first to last. Must this not be so? How does any living body grow? By discarding waste material, and by receiving, vitalizing, and assimilating new food; yet all the while remaining one and the same body. A man fifty years old is the same person he was at thirty, fifteen, or five years of age. Thus the Church grows, extends itself from age to age, is nourished and increases as St. Paul said. Generation after generation are baptized into the Church, live and die in it; but it continues one and the same. *Now be it well observed, that to divide one body into two or twenty, is not growth. To substitute one body for another is not growth.* Even though the resemblance be perfect, the second body

is not the first body, and the first body cannot transfer its identity to the second body, any more than a man can get out of his body, and into the body of somebody else. Suppose at some point in the history of the Church, say at the Reformation, you organize a new church. The new would be new, the old would still remain one, as it was before. There would be no vital connection between them whatever. The new would be no part of the old, could not share its life, any more than an arm cut off from the body, or a limb from a tree, can live and grow.

The fact that the Church of Christ is a living, growing organism, is absolutely fatal to the Protestant assumption that the Church can be propagated by creating new churches, or by cutting parts off from the old Church.

This question of the unity or continuity of the Church, is of the greatest importance for this reason: If the Lord Christ created His Church, endowed it with a supernatural life and grace, gave it a revelation of truth and authority to represent Him to men, then you cannot be sure that you receive the truth and life of the Church, and obey Christ in it and through it, unless you are sure that the Church to which you belong is the Body Christ established. Mark you, the question is not one of resemblance, but of *identity*. A modern sect may adopt the Church's form of organization, her Creed, and her Ritual, and her Vestments. It may teach much truth, convert men, and flourish

as an organization, and do much good; but however this may be, it cannot assume the authority or identity of the old Church, or claim its life, simply and purely because, as a matter of fact, *it is not the old Church,* has no organic connection with it, has no share in that unity, which is necessarily characteristic of the original organism.

Again, any modern Protestant sect may attempt to prove from Scripture, its *similarity* of organization and belief to the Apostolic Church. *But similarity, even though it be perfect, is not identity.* If Christ founded a Church, the question is not what organization is *like* that Church, but what body *is* that Church; and if this Church exists to-day, it is the heir by inheritance of the grace, truth, and authority, Christ gave to the Church. Now when a man inherits property, the law requires that he prove his identity as the heir. Another man may look exactly like him, and assume his name, and claim his rights; but mere resemblance is of no importance whatever in the eyes of the law, if the heir establishes his identity. A man may form a club like a lodge of Free Masons, and adopt their principles, and use their insignia so far as he knows them; but such a club is no part of the great fraternity itself, and would not be recognized in any way by the fraternity, notwithstanding the close resemblance, simply because Free Masonry as a corporate institution perpetuates its own existence by absorbing men into itself, and so preserves its own identity. It is not com-

posed of a lot of self-created, disconnected, sporadic clubs, patterned after some vague specifications in a book about masonry.

If, then, the Church extends itself as an organism over the world, by absorbing men into itself, that is, by continuous growth, it must be possible to test the claims of any sect claiming to be a part of it, by tracing its history back, and finding out whether it articulates with the old body; has had any historic, vital union with it, was organized by it, and is now in communion with it. In short, whether it to-day forms a part of it. No Protestant sect claims to have existed before the Reformation. All do, as we have said, claim to be purer than the old Church, to contain more piety, to be more spiritual, more enlightened, and more free, and more up-to-date, than the old Church, more scriptural, and more evangelical. Be this as it may, it is nothing to the point, that they have no organic connection with the old Church, and never did have. Whether or not this signifies much, will appear later; but as a simple matter of fact it is unquestionably true, admitted to be true, by the Protestant churches themselves.

For example, the Baptist Church was founded in this country in March, 1639, by Roger Williams and others, in Providence, Rhode Island. The Congregational Church had no existence in this country as an organized body previous to 1620, when Mr. Robinson's disciples arrived in

Plymouth, Mass., representing the independents who had left the Church of England. The German Reformed Church was founded by Zwinglius in Zurich, about 1530; and was introduced into the United States about 1735. The Lutheran Church was established in Germany by Luther, Melancthon, and others, about 1525; and was formally organized in this country in 1760. The Methodist Church, as such, was formally organized in this country in 1784, when the superintendents sent by Wesley were received by the Methodists, who as individuals had separated from the Church of England, and first emigrated to America in 1766. The Presbyterians were organized as a Church in America about 1704; and they were originally seceders from the ancient Catholic Church of Scotland, when the Presbyterian system was imported into England and Scotland from Geneva, on the continent, about 1550. The Reformed Episcopal Church was organized by seceders from the American Episcopal Church in the year 1874. The Unitarians had no separate existence previous to 1815. The Universalists were founded about 1775. The Friends or Quakers were organized as a sect by George Fox, 1647. Besides these, there are a lot of other sects of various names and creeds, which are mostly secessions from the original seceders or Protestant sects; and as we have said, the point to be observed about all of them is, that not one single one of them had any organized existence as a religious body, before the Reformation. Not

one of them was founded by any part of the old Church, or with its sanction, and not one of them is in open communion with any part of the old Catholic Church to-day. Each one does claim that its own peculiar creed and form of organization are the primitive forms which existed in Apostolic days; but this is a far different thing from saying that their actual organization has had a continued, visible existence from Apostolic days.

Each sect by its independent existence violates the original law of unity of the Catholic Church. The Anglo-Catholic Church of which the Episcopal Church is a part, claims to be able to trace its organic life back to Apostolic foundations, as one and the same organized body, and so to be to-day the ancient Church of the land where it exists; to inherit through an unbroken succession of ministerial ordinations from our Lord, His commission to teach and minister in His name.

Having now considered the unity of the Church in time, that is, having found that the Church has a continuous life from one age to another, and so is one by virtue of this organic continuity from the first century to the twentieth, we come to consider the unity of the Church in space; that is, that the Church is one corporate body throughout the world, at any one time in her history, from St. Petersburg to San Francisco, and from London to Jerusalem.

CHAPTER VIII

THE UNITY OF THE CHURCH IN SPACE

THE second law of Catholic unity is this: The Church is one corporate organization throughout the world at any one time in her history; and in opposition to this, the Protestant theory of the Church is that the Church is the collection of different Christian sects, taken together.

But surely the Protestant theory is contrary to facts; for it is an abuse of words to call a lot of things that differ radically, one and the same thing. Does any sane man ever assert that the Methodist church is one and the same body as the Presbyterian church, or that the two bodies were founded by the same men, are governed by the same officers, are historically in any sense one and the same organization? Certainly not. How is it possible that a hundred and seventy bodies, separate in every possible sense, can be one body? There would be no sense in saying that the Free Masons, the Odd Fellows, and the Young Men's

Christian Association constitute one organization, for as a matter of fact they do not; they never were united in one organization; they did not have the same founders; or do they hold the same principles of organization. It is equally untrue to say that a lot of rival sects constitute one body.

Then secondly, there is no analogy whatever between a number of independent sects and the unity of a living body such as the Bible represents the Church to be, when it calls it the Body of Christ. Christ had only one human body. He did not live in several human bodies at one and the same time. "Is Christ divided?" St. Paul asks of those who said I am of Paul, I am of Apollos, and who would divide the Church.

Each part of His body was in vital and visible articulation with the whole, was nourished by one set of organs dependent upon each other; and when this vital union was interfered with at His crucifixion, He died. "There is one body." "The body is one." The corporate unity of the Church is asserted over and over again, and to divide it is condemned as sin.

Thirdly, the Protestant theory is opposed to our Lord's prayer in which He made the unity of the Church the condition of missionary success, and prayed, "Make them to be one as We are one, that the world may know that Thou hast sent Me." Christ was one in substance with His Father. They were co-eternal, and co-equal, and insep-

arable; and such unity is not even remotely suggested by the disunion of a number of rival sects.

Fourthly, a divided Church cannot possibly perform the functions of the one Church, because, as we found in the first chapter, it cannot define the faith with one voice; it cannot administer discipline; and it cannot witness to the unity of the one Christ, the one Lord, the one Faith, and the one Baptism, the one Body, and the one Spirit.

Now it is said that members of Protestant bodies are one in some obscure sense, through what is called "heart unity"; that notwithstanding the fact that they vigorously maintain and justify their independence, differ in many essential articles of belief, are more or less jealous of each other, run off with each other's converts when they get a chance, waste an immense amount of money and zeal in trying to maintain their differences, they still are "one at heart."

In the name of common sense, *what is this heart unity?* Can any living man define it intelligibly? Does it mean anything, or amount to anything, beyond an occasional handshaking on platforms, and then a separation which leaves each sect as set as ever, in the resolution to keep up the old divisions? Besides, sentimental unity, even if it did exist, is not organic unity; not the unity of a living body; not the unity of the Church of the Bible and of history.

If Protestants want and profess to have heart unity in any real and practical sense, they will

get it in one body, and in no other way. Anything else is a mere fiction. The reason why the American Episcopal Church refuses to join in any union meetings with Protestants which are supposed to promote heart unity, is certainly not because she fails to appreciate their Christian character and good works *as individuals,* but because *as organizations,* by their separate existence, they sanction and perpetuate the principle of division, the sin of schism, which the Church and the Scriptures condemn; and it is precisely because these Christian denominations teach so much truth, and their members exhibit such holiness of life, and they accomplish such good works in many ways, and become so influential, and so greatly respected by all sincere men, *that they lend respectability to the principle of division and make it seem justifiable and harmless; when in its ultimate results, it is destructive of all that makes Christianity a power in the world, and is absolutely contrary to God's law.*

The very respectability of these denominations makes it all the more necessary that the Church should protest against their position as organizations, and refuse to unite with them, lest men lose sight altogether of the evil of a divided Christianity. The Church refuses to share in their union meetings, because such union meetings, if they have any effect, tend to obscure the real issue. They suppress symptoms, without curing the disease. They are meant to convey the impression that

things are all right, when they are all wrong; for what is the use of keeping up the appearance of unity by such meetings, when each sectarian goes home as determined as ever to propagate his own individual sect at any expense, and the real evil of sectarian division is untouched? The whole proceeding resembles the administration of morphine, which no doubt for a time relieves pain and produces pleasant sensations; but which also obscures symptoms of the disease which the physician ought to know, and to treat radically. Union meetings may palliate the symptoms of the disease: so far, they have done nothing to cure it. If an exchange of pulpits, and union meetings, can bring about unity of organization, a genuine search for the radical evil itself, that would be one thing; but such exchanges and meetings have been going on for many years among Protestants, and they seem no nearer corporate union than they were fifty or a hundred years ago. The Church cannot take any part in union meetings, which ignore, rather than cure, vital divisions, which aim at anything short of the surrender of whatever prevents organic unity; and the Church can do little but teach her faith and wait the providence of God in the matter, until Protestants are willing to acknowledge that division is deplorable and sinful, and to ask in all seriousness, What were the original and primitive conditions of Church unity? By whom and how, was the original unity broken? Do the essential elements of such unity exist to-day? And

how can unity be restored again? The Church claims that it has not broken the original bonds of unity, but has had a continuous organic life from Apostolic days; and that therefore it does not need to review its position, or change it in any essential point of organization.

On the other hand, the Methodist and Presbyterian bodies and others, were formed by men who left the Church of England and formed independent sects which exist to-day as rivals of the old Church, and claimants of her privileges and authority. They are unquestionably modern denominations, while the Church remains the old Church. They have unquestionably broken the original bond of Church unity, by their separation from the old body; and until this fact is clearly recognized and dealt with as it certainly would have been dealt with a thousand years ago had it occurred then, the Church cannot compromise her belief in corporate unity, by any masquerading of heart unity. If God lays down conditions of corporate unity, any modern, man-made scheme evolved to evade the difficulties of a very dreadful disunion, is of no earthly consequence. Christians were united in one corporate body the world over for over a thousand years from the first; and the Scriptural conditions of unity cannot possibly be made to fit the modern Protestant plan of agreeing to differ.

There is one Lord, one Faith, one Baptism, one Body, one Spirit, one Christ, the Head of the one Body; which is joined and knit together, each

part in vital union with all the others, and which lives and grows as bodies live and grow, union being a condition of life, and disunion fatal to it. The Protestant, when he is pressed with the evils of disunion and the Scriptural statements about corporate unity, will attempt to justify separation from the old Church and the formation of new sects, on the ground that the Church had become so corrupt, there was no alternative. We reply that in the Book of Revelation our Lord is speaking to the seven Churches of Asia through St. John, which Churches had become more or less corrupt, and He is dealing with cases exactly in point. What does He do? Does He tell them to withdraw from the corrupt Churches, and to form new ones? Certainly not. On the contrary He says to them, "Be watchful, and establish the things that remain, which were ready to die. Repent and do the first works. That which ye have, hold fast till I come." That is, hold fast to the Church. Reform must be accomplished within it; and to leave it is not reform at all, but rebellion.

Moreover, if schism be ever justifiable, who is to judge when it is justifiable? For example, the Methodists left the Church under the stress of a situation which soon passed away; and a little patience would have obviated all shadow of excuse for it. But suppose that under peculiar pressure a sect is formed on the supposition that the Church is corrupt; surely when, as time goes on, a valid branch of the old Church properly organized and

reformed, exists in the same country with the sect, all excuse for its existence is taken away; and if it maintains its independence, and attempts to exercise the Church's functions, it must be responsible for the sin of division which it countenances and approves by its very existence.

The American Church teaches every particle of truth held by all Protestant creeds put together. A convert coming into it gives up nothing but his Protestant denials of truth, and the Church's system could be easily adapted to the real needs of any one system. Baptists could be immersed in the Church, Methodists have revivals and extempore prayer in the Church, Friends could have their silent meetings, their plain language and dress, and as a simple matter of fact, not one single sect in the United States to-day, exists to vindicate any particular principle or truth which the Church rejects, or which the members of the sect would have to give up, if they became Churchmen. So we claim that a divided Christendom is not only unscriptural and disastrous, but that it is also without excuse and justification of any sort, in this country.

Doubtless it will be retorted when we teach that the Church is one: "There are nevertheless, as you admit, three distinct bodies today, each claiming to be part of the ancient Catholic Church, the Anglican, the Greek, and the Roman Churches. How are you going to reconcile this fact with your theory about unity, when you claim that these

three together constitute the one Catholic Church of history, and are one body?"

We reply that the suspension of intercommunion between the three parts of the old Church is all wrong and contrary to God's law, and that it is the result of sin, and that it has done an immense deal of harm. But the question is, after all, Is this so vital as to be fatal, so that any one of the three has actually cut itself off from the old Catholic Church, and so has become a schism? Or on the other hand, does each in itself possess the essentials of Catholic organic unity with the others, being so related that after all the division is more apparent than real, and that if open intercommunion between the three were to be again acknowledged, nothing would be necessary but the mutual recognition of an existing bond between them which made them one? In what sense, then, are the Roman, Greek, and Anglican bodies, one to-day?

First, they all trace their organic, continuous descent back to the time before division took place, when they were in open communion with each other and constituted one body. They all had the same Apostolic foundation, they all inherit the same Catholic faith, sacramental system, and ministerial orders, in unbroken succession. They all appeal to the Catholic consent of the whole Church as expressed in the general councils, and to the same Scriptures as interpreted by the Fathers. Each in its own jurisdiction is actually the ancient

Church of the land; and so, if intercommunion were to be restored, it would be by a mutual acknowledgment of that which already exists, and not by any vital or organic change in any one. It is precisely on this basis of an appeal to existing facts, that the Anglican and Greek Churches are coming to a better understanding of their mutual relations; and that individual Greeks are acknowledging the validity of Anglican orders and sacraments, and so the way is gradually being opened, as we believe, for corporate intercommunion in the future, and thus at least one of the divisions will be healed.

Now mark you, the Greeks cannot and do not find any such basis of union with the Protestant sects, simply because none exists. Historically these sects have nothing in common with the Greeks, being self-created and voluntary associations of men, of modern origin, and recognizing no authority in common with the Greek Church.

After the Anglican Church reformed herself, she did not withdraw from union with the Roman Church at all. The separation between us and Rome was of the Pope's making, when he excommunicated Englishmen during Elizabeth's reign; and he did it on the supposition that nobody could be in the Church unless he recognized the Pope of Rome as the source and centre of all authority, to whom absolute obedience was due. If this assumption be true, then doubtless all English Churchmen are out of the Church, and in refusing

to submit to Papal obedience have cut themselves off from the unity of the Church. But it is precisely this assumption which is denied by the hundred millions of English and Greek Catholics, who claim that obedience to Rome's supremacy was not essential to Catholic unity by divine appointment. The full papal claims are of comparatively modern growth.

Consequently, in repudiating such claims, the Anglo-Catholic Church did not cut herself off from Catholic unity, but still remains what she was originally, the Catholic Church of the Anglo-Saxon race, only throwing off unwarranted developments and usurpations. If all this be true, then Romans, Greeks, and Anglicans, share the original corporate life of the one body, *and are organically related in sacramental union with each other now;* and so while the suspension of visible intercommunion by Rome is deplorable, it is not necessarily fatal to the Catholic character of any part of the Church, because the essential bond of unity still exists between them.

Now we have reviewed the statements of the Apostolic Epistles concerning the nature of the Catholic Church as a living corporate organism. We have found that it is visible, that it is a living body, that it has organs through which its life is nourished and continued, and that it perpetuates itself by a process of continuous growth from age to age, and so preserves its identity; that being the

Body of Christ, it is the Body in which He dwells, and through which He teaches and heals men.

It hardly seems necessary to point out the fact that all this is fatal to the Protestant theory of the Church, which assumes that the original body can be cut up into a hundred bodies, and still live; or that a brand new body is the same as the old body; or that a hundred distinct bodies, constitute one body; or that any body organized in the sixteenth century by men, is the same body that was organized in the first century by the Lord Christ. The teaching of the Apostolic Epistles is in strict harmony with the Catholic theory of the Church, and hopelessly out of joint with the Protestant theory.

Having reviewed the Scriptural teaching concerning the nature of the Church, we must now turn to the history of the Anglo-Catholic Church, and see, if we can, whether in her origin, and her continuous life, and her organization and teaching, she has been, and is, loyal to Catholic principles.

CHAPTER IX

FOUNDING OF THE ANGLO-CATHOLIC CHURCH

WE HAVE now found that the Church which was created by the Lord Christ and His Apostles, under the guidance of the Holy Spirit, was a visible Body, having the unity of an organism; that it is one throughout all ages, by virtue of its continuous, organic life from one age to another. If, then, the American Church claims to be historically part of the old Church, it must certainly be able to trace its continuous, organic descent from one age to another, and thus show its identity with the Catholic Church. We must note the Catholic origin of the Church of England, and then trace its history through the Middle Ages and the Reformation, and then across the ocean where we find it at first known as the Church of England in the Colonies, and then later the American Church, after the colonies became independent and the national life of the United States begins.

To do this with any degree of thoroughness,

would necessitate an immense deal of work and time; nevertheless, it is possible in a brief space to give just the salient facts which are necessary to establish certain principles, and to prove the continuity of the Church. In other words, the continuity of the Church cannot be questioned by anyone except at certain turning points, or stages, which are comparatively few in number; just as in the history of any nation, after it has once been established, its organic life goes on uninterruptedly until some political crisis introduces the possibility of a radical change of some sort; which crisis must be noted by the historian, to determine how it affects the corporate identity of the nation itself. The history of the Anglo-American Church divides itself naturally into five periods, which may be summarized as follows: First, the British period, from the introduction of Christianity into Britain, to the arrival of Augustine in A.D. 596. Second, the Anglo-Saxon period, from Augustine to the Norman Conquest, 596-1066. Third, the Anglo-Norman period, from the Norman Conquest to the Reformation, 1066-1534. Fourth, the Post-Reformation period, from the Reformation to the introduction of the English Church into the American Colonies, 1534-1607. And, Fifth, from the colonial origin of the Church, to the independent organization of the American Church.

Notice that these periods do not denote any radical break in the historic continuity of the one Church, nor the establishment of any new organ-

ization; but rather they are transition periods in the history of one and the same organization, from first to last. It will therefore be necessary to consider only the facts which concern these turning points, and determine their effect on the Church.

The Catholic Church was introduced into Britain, by the beginning of the third century, and probably by missionaries from Gaul, or modern France. Its early history is veiled under a number of curious traditions, which however interesting, are historically unreliable. But concerning the fact of the existence of the Church in Britain in the third century, there cannot be the slightest doubt; and so far as our argument is concerned, it is of no particular consequence who were the actual missionaries who introduced Christianity into Britain from the Continent. Representative Bishops from the British Church attended the Council of Arles, in France, A.D. 314, the Council of Sardica in 347, the Council of Ariminum in 359, and were invited to the Council of Nicea, and in a letter to Athanasius sent in their adherence to the Nicene Creed. This proves conclusively several things: that the Church existed in Britain, and was in communion with the rest of the Catholic Church, and retained the Catholic ministry, faith, and sacraments; for otherwise, it would not have been recognized in the General Councils as a valid part of the Church; and so the established fact of intercommunion is sufficient pledge and certification of the Church's existence

and orthodoxy, no matter who its first founders may have been.

When the Romans withdrew their armies from Britain in 410, Britain was invaded and conquered by the Saxons, who almost exterminated the Church, driving what little was left of it into Cornwall and Wales; and so the greater part of England having thus relapsed into heathenism, it became necessary that it should be re-converted from without. Gregory, one of the seven deacons of Rome, who was afterwards Pope Gregory the Great, happened to see some Saxon slaves who were exposed in the market at Rome; and through them became interested in the conversion of the Saxons of Britain. Up to this time he seems to have been ignorant of the independent existence of the British Church. When Gregory became Pope, he sent Augustine with forty monks from one of the Roman monasteries to Britain; and on his arrival Augustine landed on the Island of Thanet, and by invitation of the King of Kent, proceeded to Canterbury, in the year 597. The king, whose wife was already a Christian from Gaul, soon became a convert. Augustine found the Catholic Church already established in Britain, but driven by the Saxon invasion into Wales. In its isolation the British Church maintained a certain independence, and had its own customs. In order to bring about a union of the two missions, the British and his own Latin mission, Augustine called two meetings of the British Bishops; seven of them

attended these meetings, and Augustine demanded of them that they conform to the Roman custom of keeping Easter, administering Baptism, wearing the tonsure, and that they acknowledge him as their metropolitan, and join with him in converting the Saxons. The British Bishops declined to comply with his demands. So the two missions existed independently, the British Church confined to Wales and making few or no converts, and the Latin mission growing and extending itself over England. After the Saxon Conquest, all England was divided into seven kingdoms, and Augustine introduced the Church into four out of the seven. He went back to France, and was consecrated a Bishop by Virgilius, Archbishop of Arles; and returning to England, became the first Archbishop of Canterbury. The Latin mission took possession of much of the southeastern part of the Island. But after the death of the Christian king of Northumbria, most of Augustine's converts lapsed into paganism, and only one kingdom, that of Kent, and a part of Essex, survived; and so the Latin mission was almost exterminated. The British mission continued its independent existence, and did not unite with the rest of the Church until as late as the close of the thirteenth century. Augustine's work of converting Saxons thus being largely undone, we come now to the advent of missionaries from the Celtic Church in Ireland, which was not in any immediate dependence on Rome.

St. Patrick, a priest of the Celtic Church, was born probably in Scotland; and after being educated in France, was ordained and went to Ireland, and was largely the means of its conversion to Christianity. Then St. Columba, a missionary from the Irish or Celtic Church, crossed over to Scotland, and founded a monastery on the Island of Iona, on the western coast; and from Iona as a missionary centre, the northern part of Scotland was converted. In 635 Aidan, a Celtic missionary Bishop from Iona, founded a monastery on the Island of Lindisfarne off the coast of Northumberland, and commenced his work among the Saxons, about thirty years after the death of Augustine. After laboring about thirty years, he succeeded in converting about half of England. So now we have two missions: the Celtic founded by Aidan, and the Latin founded by Augustine, and the credit of the conversion of England is about equally divided between them. Augustine was followed by five Archbishops ruling over the Latin mission with Canterbury as its centre.

Each of these missions held the Catholic ministry and faith, and administered Catholic sacraments; and it was only necessary to unite them in one body, to perfect the union of the Church throughout England. A conference with this end in view was held between the Latin and Celtic missions at the Abbey of Whitby in 664. After much argument on both sides, it was decided to follow the Latin customs and leadership. In some

way the opinion of "the Church of the English race" in general was ascertained, and Wighard was elected Archbishop of Canterbury, but he died before he could be consecrated; and Pope Vitalian selected in his place Theodore, a Greek priest of the Eastern Church, who was born in the city of Tarsus.

As a Greek, he was acceptable to the Celtic mission, and as ordained by Vitalian, he was acceptable to the Latin mission, and he became the seventh Archbishop of Canterbury, A.D. 669.

In 673 he summoned the Council of Hertford, and with the Bishops and clergy of the two missions, he organized the one Catholic Church of England, which was the national Church of the whole land, one hundred and fifty-six years before Egbert united the seven kingdoms into one State by conquest in 829. Thus the one Church, precedes the one State: *and it was really the Church which established the State,* rather than, as the popular notion has it, that the State created the Church. Theodore died in 690.

At this point we come to the first critical objection to the independence of the Church of England, and it is made by Roman Catholics who say that the Pope of Rome sent Augustine to England, and that therefore the Pope is the founder of the Church of England, and has the right of supremacy over it.

The answer to this assertion is manifold: First, as we have found, the Catholic Church, duly

organized and having lawful jurisdiction, existed in England before Augustine's arrival. Second, Augustine converted permanently not more than half of England; and the Latin mission was really only one of three missions, which contributed towards the formation of the national Church. Third, if it is maintained that by establishing a mission, a Church acquires permanent jurisdiction over it, then certainly the Roman Church must itself be subject to the Church of Jerusalem, from which it originally received its faith and orders, and which is unquestionably "the mother and mistress of all Churches." Fourth, the canons of the Council of Ephesus forbid any Bishop to occupy or claim jurisdiction over any Diocese which has not been his from the first; and we have found that Bishops held Catholic jurisdiction in England, when Augustine landed. And, fifth, it is most absurd to suppose that Augustine could commit the Church of England several centuries in advance, to papal claims and doctrines of which neither he nor the Church of his day, had even heard.[1]

In view of these facts, Rome's claim to be the founder of the Church of England proves to be untenable.

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[1] There is a sign on the Lexington Road which reads something in this way: "This is the tavern at which Paul Revere, on his famous ride to arouse the country against the British troops, would have stopped had it been built then!"

When Theodore was consolidating the missions, and subdividing the larger Dioceses he divided the Diocese of York; and Wilfrid, the Archbishop of York, protested against such division, and appealed to the Pope. This was the first appeal of an English Bishop from the authority of his Archbishop to Rome; and it is very interesting to note, that when the Pope decided against the division of the Diocese, and so in Wilfrid's favor, Archbishop Theodore paid no attention whatever to the papal authority, and Wilfrid was imprisoned, and punished for disloyalty. But if the Pope of Rome was then acknowledged to be, by divine right, the head of the Church, and Rome the ultimate court of appeal, surely Archbishop Theodore would have accepted his decision as conclusive.

From the time of Theodore to the time of the Norman conquest, a period of four hundred years, nothing whatever happened which can be said to interrupt the continuous organic life of the Church of England. But during all this time, the papal claim of universal jurisdiction was growing. Beginning with a *Primacy of honor among equals,* which was voluntarily yielded to the Bishop of Rome by the whole Church, because he was the Bishop of the imperial city, the Pope developed the claim of a *supremacy of office over inferiors,* and the right to hear appeals; and then later from this was evolved the idea of Hildebrand, that the Church was a great spiritual monarchy under the Pope as the autocratic ruler of nations, as well as

of the Church. England, occupying an isolated position, was not for a long time wholly accessible to the influence of continental thought, and the growth of papal claims; but when William of Normandy conquered England with the Pope's blessing on his undertaking, he brought in the new conception of Roman authority, and the Norman conquest of the English State is practically synonymous with the papal conquest of the English Church. Still, in every age previous to the Reformation, Bishops and kings made abortive attempts to assert and maintain the fast passing liberties of the Church and nation.

Down to the time of the Reformation, the continuity and Catholic character of the Church of England cannot be disproved. The fact that for several hundred years she was forced into submission to a foreign Patriarch under terrible pressure, which was quite as much political as it was ecclesiastical, does not necessarily destroy her corporate identity. A man is the same man when he is tied and bound hand and foot by a stronger man, neither does he forfeit his legal rights merely because for the time he is prevented from exercising them.

We come now to the Reformation within the Church of England; and as this period is greatly misunderstood, it will be necessary to proceed more slowly, and to dwell on passing events more at length. A certain objection should be noted at this point.

It may be said—"Granted that the Church of England had a continuous organic life to the time of the Reformation, yet she was so full of mediæval corruptions, superstitions, and abuses, that she forfeited her spiritual character and authority as a valid Church of Christ." The reply is manifold:

First. Our Lord expressly recognized the valid exercise of official authority on the part of the officers of the Jewish Church, and commanded obedience to them, even while He warned men against following their error of doctrine and life.

Second. He recognized the official authority of the corrupt Churches of Asia, even when He condemned their corruption and urged reform.

Third. If the personal failings of a Church officer invalidate his official acts, then there is absolutely no security of receiving valid sacraments in any religious body.

Fourth. Many of the mediæval corruptions in doctrinal teaching in the Church of England were but floating errors introduced from the Continent; and were never officially adopted by the Church nor were they incorporated in her official formulae.

Fifth. There was far more evangelical preaching, and personal religion and devotion among the mediæval clergy and laity than Protestants suppose; and the charge of universal corruption and ignorance is a figment of Protestant imagination, pure and simple.

Sixth. With all their corruptions, the medi-

æval clergy and laity of the Church were loyal to whole realms of truth which Protestants discard, and were faithful to many religious duties which Protestants as a class neglect; and so if the actual facts of the case are known, honestly considered and compared, the wholesale charge of apostacy against the Mediæval Church of England, is quite likely to recoil against those who make it.

CHAPTER X

THE REFORMATION IN THE CHURCH OF ENGLAND

THE popular idea among Protestants seems to be, that the Church of England was founded by Henry the Eighth; and in accounting for the prevalence of this mistake, we must remember that there are two religious parties to-day that are greatly interested in perpetuating it. First, the different Protestant denominations; because if the Church of England was founded by Henry the Eighth, then of course it follows that the Church is nothing but a Protestant sect; and therefore can claim no special historic advantage, or authority, over Protestant Christians, as being part of the ancient Catholic Church which was founded by our Lord and His Apostles. Again, the Roman Catholics are interested in propagating the same mistake; because if it be true, then they thereby disprove the Catholic character of the Church of England, and so remove the greatest

obstacle that Rome has to her progress among English-speaking peoples.

Doubtless in most cases the mistake occurs through honest ignorance of Church history; but however it originates, both Romanists and Protestants have a suspiciously strong motive for perpetuating it and making the most of it.

But the assumption seems unreasonable from the start: for the supposition that a King of a great realm, merely by reason of a personal quarrel with the Pope, could suddenly bring about a tremendous reaction against the acknowledged authority of Rome throughout England, among people who loved their Church and were ready to die for it, without any other pre-existing and adequate motive for such rebellion, without any other determining cause or overwhelming moral force behind the movement, is incredible. Radical religious reforms are not born of the caprice of a sensual monarch. The Reformation in England was the cumulative effect of centuries of oppression and abuse. It was the outburst of a long suppressed sense of wrong and injustice. It was, in fact, but the final culmination of a movement which would eventually have produced a radical change in the relation of the Church to Rome, even if Henry the Eighth had never been born. Henry furnished the *occasion* for the Reformation; he did not furnish the *cause* of it.

This is how so judicial a writer as the late Dean Church puts the matter:

"Henry had the nation, Bishops and clergy, Peers and Commons, at his back, in their deep hatred, a feeling not of yesterday, of the arrogance and extortion of the Roman Court. Foreign interference and greed, long practised in fearless security at Rome, and borne, not without much bad language, by a much-enduring clergy and laity in England, ended in a sullen disgust, not yet with the Roman creed, but with Roman practical ways. So when Henry stood up to the Pope, and asserted the independence of the English kingdom and the English Church, though he put his claim in terms which implied a new submission to himself, even Fisher, in the first and less violent form of the claim, could accept it; and the other Bishops, like Gardiner, made no difficulty about it. For the independence which Henry claimed, he claimed not as the author of a new form of religion, but as the representative of the ancient and existing Church, which he was to protect and reform, but not to create anew . . . . .

"To the end the independence of the English Crown and Church was the ruling and paramount consideration, and the continuity of the Church was never so much as touched by his measures. In truth . . . the English ideas of the relation of the kingdom and Church to Rome, and of the obedience due to the Pope, had, from the days of William the Conqueror, been much looser than those which prevailed on the Continent, where rulers and people were in closer and more con-

stant contact with the Popes, and where the study of the canon law was a perpetual reminder of their claims."[1]

In the first place, the more devout men in the Church were profoundly dissatisfied with the spiritual condition of the clergy, and the lack of discipline and learning among them. In 1409 English deputies from Oxford to the Council of Pisa reported certain grievances which needed reformation, asserting that many benefices were conferred on one person, that the monasteries were exempt from episcopal control and so were degenerating in manners and morals, and that very many of the clergy did not reside in their parishes, which were sadly neglected, and that the constant custom of appealing to Rome for the settlement of disputed matters, promoted bribery and injustice. The Kings of England and France, in 1425, appealed to the Pope, through deputies, at the Council of Basle, urging reform. Colet, Dean of St. Paul's in London, preached a remarkable sermon on the great necessity of reform, before a convocation of clergy in 1511. Nearly a third of all the English parishes were under the care of monasteries, which could not properly provide for them. There was constant friction between the Government and growing political power of the court of Rome. The whole nation complained of the enormous taxes Rome exacted, and resented the

[1]Occasional Papers, vol. I., pp. 396, 397.

interference of the Pope in the appointment of Bishops for English sees; many of whom were Italians, and did not reside in their Dioceses at all, and could not even speak English. The popular notion concerning purgatory, the sale of indulgences, the growth of Mariolatry, all contributed towards the growth of a restless desire for change of some sort. Cardinal Wolsey began the movement, before the King's divorce was ever thought of, by seeking power from the Pope to visit and reform the monasteries, to suppress some of the smaller ones, and to use the endowments to establish new professorships at the Universities, and to endow new Bishoprics. So that neither the idea of a reformation, nor the movement towards it, originated with Henry the Eighth.

The facts concerning the divorce are somewhat as follows. Henry had married his brother's widow, Catherine of Aragon; and as the table of forbidden degrees prohibited marriage with a sister-in-law, it had been necessary to get a dispensation from the Pope, to set aside the law. Henry was eighteen, and Catherine twenty-six; and the disparity between their ages soon began to tell. After Henry had reason to despair of having a male heir to succeed him, he became alienated from Catherine, and interested himself in Anne Boleyn, a lady of the court. As a result of his association with this woman he soon desired a divorce from his wife, and suddenly developed what he claimed was a conscientious doubt of the valid-

ity of his marriage with Catherine, because she was his sister-in-law. Henry laid the matter before the Bishops at Westminster, appealed to the Pope to declare his marriage null and void, and endeavored to force the Pope to let Cardinal Wolsey try the case in England. The Pope refused to declare the marriage illegal, and appointed Wolsey and Campeggio as legates, to hear the case in England. The King gave the necessary license for the trial. The Queen at once appealed to the Pope, and the Pope responded by recalling the case to himself; and so the King's court had to be dissolved and dismissed. Then the King sent deputies to all the Continental Universities, laying the case before them. The Pope proceeded to inhibit Henry from marrying again while the case was pending, and Henry retaliated by prohibiting the publication of the decree in England; and so the King and the Pope came into direct and final collision.

Convocation met and voted in favor of the divorce. Cranmer maintained that the Pope cannot dispense a law of God, and that the marriage being obviously null and void from the beginning, there was no need whatever to appeal to the Pope; and the King was at liberty to act as though the marriage had never occurred. This phase of the matter naturally appealed to Henry, and he made Cranmer Archbishop. Cranmer then petitioned the King to license him to try the case in England, which request the King granted; and then Cranmer held court, and pronounced the marriage with

Catherine null and void from the beginning. The Pope reaffirmed its validity and excommunicated Henry in 1538, who had already married Anne Boleyn.

Now was the Church's opportunity to assert herself.

The King's quarrel with the Pope placed the King on the Church's side, in her effort to regain her ancient independence; and the reform movement culminated in a series of legal enactments by which the papal supremacy was finally repudiated.

The clergy and people of England had gradually been prepared for this formal action. In the first place, England had been at peace for some time, and people had had time to think. A new spirit of national independence was growing throughout the land. The invention of printing had been the means of disseminating information about the Church and her history. The people had learned to despise the Popes, because for nearly sixty years there had been hardly a single good Pope, and many were utterly vile; and so the masses felt little loyalty to the papal see, and were becoming slowly alienated.

Next we come to the question of appeals to Rome.

Appeals had originally been made to the Patriarch of Rome in the primitive Church, merely because he was the most conspicuous and often the most learned Bishop of the Church; taking prece-

dence of other Bishops, because he was the Bishop of the imperial city, which was the head of the Roman empire. Such appeals, of course, were quite voluntary. Then later, as Rome's power grew, the Popes began to claim a legal right to hear appeals *ex officio;* and then to impose their decisions by divine right, as heads of the Church. Of course this took an immense number of cases out of the English courts to Rome for trial, and gave opportunity for a great deal of fraud, bribery and oppression, and caused interminable delays. Attempts to introduce the claim of hearing appeals at Rome in the English Church were made soon after the Conquest, but were withstood until the time of Stephen.

A further step in the legal procedure was taken when an act was passed preventing appeals to Rome, on the supposition that the Church of England was competent to settle her own affairs without the assistance of an Italian Bishop.

Rome also claimed to be the source of all episcopal authority; and for some time the Pope had nominated the Bishops who were to fill English Dioceses, and had greatly increased his power in England by filling English sees with Italians, who were ready tools of the Pope, or neglected their Dioceses altogether.

The Statute of Provisors, of Edward III, 1351, was an attempt to stop this; and a new act was passed, claiming for the Crown the right of nomination to English Bishoprics. The Pope had

also claimed the right to dispense Englishmen from obeying the laws of the English Church when he saw fit, in certain particulars; and this power of dispensation was taken away from him and vested not in the King, but in the Archbishop of Canterbury, by Act of Parliament in 1533. The 19th clause reads: "Such dispensation shall be granted to the sovereign, and his subjects, by Archbishops of Canterbury, provided always, that neither this Act, nor anything or things therein contained, shall be hereafter interpreted or expounded that your Grace, your nobles, and your subjects, intend by the same to decline or vary from the Congregation of Christ's Church, in anything concerning the very Articles of the Catholic Faith of Christendom, or in any other things declared by Holy Scripture and the Word of God necessary for your, and their, salvation."

This certainly does not sound much like making a new Church, and a new Creed.

Now we come to the last and formal repudiation of the spiritual jurisdiction of Rome. The Convocation of Canterbury, March 31st, 1534, and the Convocation of York, May 5th, 1534, passed an act declaring that "The Bishop of Rome hath not by Scripture any greater authority in England than any other foreign Bishop."[2]

[2] "Such a statement left untouched any primacy or authority which the popes might have acquired through the dignity of their position or by consent or custom of the Church. It denied the doctrine of a divine prerogative of

This declaration was subscribed to by both houses of Convocation, by the Bishops and chapters of Cathedrals, by the monastic bodies, by the Universities of Oxford and Cambridge, and by the parish clergy; and the edict was published throughout the land in all churches, on Sundays and feast days. By this Act, the authority of the Popes of Rome in England was completely and finally repudiated; and from a legal standpoint at least, so far as any connection with Rome went, the Reformation was an accomplished fact.

Be it well observed, this was not the formation of a *new* Church, or a *new* Creed, not the separation from any Church, not even from the Roman Church as a corporate body; but it was the legal repudiation of the claim of the Pope of Rome, first, to lawfully impose taxes on English Churchmen; Second, to hear appeals from the decisions of the English courts; Third, to appoint or nominate Bishops for English dioceses; and fourth, to exercise spiritual jurisdiction over English Churchmen. Notice that these acts are passed by the highest authority in Church and State; and that it is the old Church of the land, acting for itself, through its own representatives; and that the basis of this repudiation of papal authority, was not the assumption of the right to make a new Church,

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rule inherent in the popes, because given to St. Peter, by asserting that Scripture contains no evidence of such a prerogative." Wakeman's History of the Church of England, ch. xi, p. 222.

but to restore the old Catholic Church of the land, to the independence of Rome which it had enjoyed in the past. It never entered the heads of the King, the Parliament, or the Houses of Convocation, for one single moment, that they were making a new Church or that they could, as they said, "decline or vary in anything concerning the very Articles of the Catholic Faith."

As a matter of fact, even Henry the Eighth never had any notion of radical reform beyond repudiating papal authority in order to substitute his own. He did want to control the Church, and rob it of its endowments; and he tried his best to do it. He did not want to make a new Church, and he never attempted anything of the sort.

In a letter which Henry caused to be addressed to Cardinal Pole, he says: "Ye suppose the King's grace to be severed from the unity of Christ's Church. . . . His full purpose and intent is, to see the Laws of Almighty God freely and sincerely preached and taught, and Christ's faith without blot kept and preserved in this realm; AND NOT TO SEPARATE HIMSELF FROM THE UNITY OF CHRIST'S CATHOLIC CHURCH, BUT INVIOLABLY AT ALL TIMES TO KEEP AND OBSERVE THE SAME, and to redeem His Church of England out of all captivity of foreign powers heretofore usurped therein, into the Christian state that all Churches were at the beginning."

Henry claimed to be the Supreme Head of the

Church of England, but Convocation admitted his claim, "only so far as the law of Christ will allow."

He tried to force Convocation to give up all canon law into his hands, so that it could have no force apart from his word; but the Bishops declined to do anything of the sort. Henry oppressed the Church in every way he could. He intimidated its clergy, robbed the monasteries of over two hundred and fifty million dollars' worth of property, and slaughtered many who opposed him. He did everything he could to acquire autocratic power over the Church: but the one thing he most certainly did not do, did not attempt to do, and had no thought of doing, was to make a *new* Church. The Church he robbed, oppressed, and insulted, was the old Catholic Church of the land, and there was no other.

If the Church of England separated from the Roman Catholic Church in England, as some people assert, then certainly there would have been two religious bodies in England; the old Church, and the new sect. But as a matter of fact, the papal supremacy was discarded and there was only one Church in England still. There was the old Church, and there was no other; no Roman Catholic Church, no Protestant sect, nothing whatever from which the Church could have separated. All Churchmen worshipped in the same churches, recited the same creeds, received the sacraments at the hands of the same clergy, under the care of the same Bishops, throughout the land; and the Church

was still known by the same old name, "Ecclesia Anglicana," or the English Church, so called in the Magna Charta of King John, long before the Reformation. Never, at any time before the Reformation, was she known in her legal title as the Roman Church, or the "Roman Catholic Church," not even when the papal power was strongest in England, and never since the Reformation has she adopted the name "Protestant."

Protestants sometimes ask, Was not the Church of England the Roman Catholic Church before the Reformation? We reply by asking: If the Sultan of Turkey by gradual encroachments through superior power and political influence should gain ascendency over the Kingdom of Greece for a while, and the Greeks should be forced to submit under protest, would that make Turks out of the Greeks? And if the Greeks rose in rebellion against this Turkish usurpation, and regained their former independence, would it be truthful to say that before the rebellion, Greece was Turkey, or Greeks were Turks? Most certainly not. Would it be true to say, that Greece, freed from Turkish power, was a *new* state, when it still retained its old laws, its old territory, its old legislative bodies, and its old national traditions, practically the same as they were before the Sultan of Turkey gained any power over Greece? Most certainly not.

Now granting that Henry the Eighth was a licentious, brutal hypocrite, and one of the great-

est thieves the world has ever known, is it fair to transfer the reproach of his misdeeds to the Church, which took advantage of his position to regain her former liberties—the Church which he abused, intimidated, insulted, and did his best to control, yet which proved too strong for him? The Church existed for over a thousand years before he was born; and has lived on now, nearly four hundred years since he died. Whether Henry was saint or devil, God certainly overruled his folly for a good purpose; and beyond this fact, the Church is not concerned about him one way or the other.

The whole question of the relation of the Church of England to the papacy can be stated in a few words: If the Pope of Rome was by divine appointment the supreme head of the whole Catholic Church, so that he was the centre of unity and the source of all authority, then certainly when the Church of England repudiated his authority she committed ecclesiastical suicide, and is to-day nothing but a Protestant sect. But if on the other hand, the Pope of Rome could claim lawfully nothing but a primacy of honor in the Church, and no spiritual authority whatever over the Church of England, then the Church not only had a right to repudiate his tyranny, but she was morally bound so to do, in the interest of truth and her own well being; and in so doing, she separated neither from the Catholic Church as a whole, nor from any part

of it, not even from the Churches still under papal obedience, as we shall presently see.

In 1536, Convocation set forth ten Articles of Religion, defining Catholic doctrine as opposed to the Continental extravagances, and also published a book of instructions called "The Institution (that is, instruction) of a Christian Man." Both Articles and book were subsequently revised and re-issued. Parts of the public services and the Holy Scriptures had already been translated into English; and in the reign of Edward VI., Henry's son and successor, the first Prayer Book in English was published in 1549, representing the doctrinal basis of the Reformation, and teaching the Catholic faith. Edward's successor, Queen Mary, was an ardent papist, and under one pretext and another she drove the English Bishops and many of the clergy from their dioceses and parishes, replacing them with Roman Bishops. She imprisoned others, and burnt two hundred and seventy-seven persons at the stake. Many of the clergy fled to the Continent, and the lay people were terrified into submission; and so the Church was brought again under papal power. But she and Cardinal Pole died on the same day, and under Elizabeth, her successor, the Church was again freed from papal supremacy.

Elizabeth found that ten of Mary's Roman Bishops had died of the plague, and of the remaining fifteen, fourteen refused to conform. These fourteen Roman Bishops, who had illegally dis-

placed the English Catholic Bishops, were deprived; and so only one Bishop was left in possession of his see. But four of the old Bishops whom Mary had turned out of office, Barlow, Hodgkin, Coverdale, and Scory, were summoned, and consecrated Parker as Archbishop of Canterbury,[3] and the other sees were quickly filled; and so Mary's attempt to undo the work of the Reformation came to nothing beyond creating an undying hatred of Roman methods and Roman persecutions, among the common people.

Only 192 out of 9,000 clergy refused to take the oath of the Queen's supremacy; and when, later, Elizabeth was invited to attend the Council of Trent *as a Protestant,* she resented the term as applied to herself, and said that "an invidious distinction is made between me and such *other Catholic Potentates* as have been invited to this Council." And to several Roman Catholic princes, she wrote: "There is no new faith propagated in England, no religion set up, but that which was commanded by our Saviour, preached by the primitive Church, and unanimously approved by the Fathers of the best antiquity." The suspension of intercommunion was brought about by the Pope, when, despairing of regaining control of the English Church, he ex-communicated Elizabeth in 1569, and a number of papists withdrew from the old Catholic Church, and organized the Latin or Roman mission, which is now known as the Roman

[3] See Appendix A.

Catholic Church in England, and which has no connection with the pre-Reformation Church of England of any sort or description. The present Roman Catholic hierarchy in England was organized in 1850, with Doctor Wiseman as the Cardinal Archbishop; and not until comparatively recently, did the new Roman Bishops begin to use the old historic names for their dioceses.

Many Churchmen fled to the Continent during Mary's reign to escape persecution, and were there indoctrinated with Calvinism and Lutheranism; and returning to England under Elizabeth, set themselves in opposition to the Church and formed the first independent sect about the year 1568. Many of these independents had acquired influential office in Church and State, and then began a terrible struggle between them and the Church; and when the Presbyterians got the upper hand, they tried to abolish Episcopacy by law, they turned the clergy out of their parishes, made it a penal offence to use the Prayer Book, thrust their own ministers into church livings, and established the Presbyterian system by law. But the Independents came into power and forced the Presbyterians to retire. With Cromwell, the Independents were supreme in authority, and the insults, abuse and sufferings, and physical violence to which the English clergy were subjected are almost beyond belief. But when the kingdom was restored again under Charles II., the Church of England was again restored to its rightful position.

James II. attempted to bring the Church again under Roman obedience, but his efforts were brought to naught by the rebellion which placed William and Mary on the throne.

No doubt in the changing vicissitudes of post-Reformation times, when the Church was supreme one moment, and trampled under foot the next, it seems difficult to feel that her continuous life as an organization was never vitally injured or destroyed; but it must be remembered that from what has been said it is evident that through all changes the ministerial succession of her apostolic Bishops was never lost, nor did she ever repudiate the Catholic Faith as contained in the Catholic Creeds, nor did she cease to administer Catholic sacraments, or to claim lawful jurisdiction in England. Protestant tyranny in the Puritan age could no more destroy her corporate identity, than could Roman tyranny in the Middle Ages. The very fact that the Church of England has suffered such dreadful abuse at the hands of Protestants and Romanists, at different times, would seem to show that she cannot be either Roman or Protestant; and that she is a power which must be feared and demolished, if either Protestantism or Romanism, is to prevail in England. We found that the Church is the Body of Christ; and we must remember that Christ's natural Body was worn and emaciated with suffering, wounded in hands, and feet, and side, stained with filth and blood, and racked with pain, and burning with fever, stripped

and insulted by His enemies; yet even so it was none the less His Body, the adorable Body of the Son of God.

The Lord has said, "Remember the word that I said unto you. The servant is not greater than his Lord. If they have persecuted Me, they will also persecute you." And so the Church of England regards the discipline through which she has gone, as a pledge of discipleship, and also as a preparation for the work which the Lord wills she shall do, in the ages yet to come.

CHAPTER XI

THE CATHOLIC CHURCH IN THE UNITED STATES

THE American Church was founded by English colonists who were members of the Church of England; and the first regular colony of Churchmen was established in Virginia, with the Rev. Robert Hunt, Priest, as Chaplain. They landed in Chesapeake bay in April, 1607, and named their settlement, Jamestown. Their first act on landing was to offer a prayer of thanksgiving; and the Holy Eucharist was celebrated for the first time, in a tent, June 21st, 1607. Offerings were sent from England to support these Church colonists; and from time to time, other priests emigrated and shared their fate. Many of the colonists were massacred by the Indians, but still the colony grew, and each group of Churchmen constituted a reproduction of an English parish, with its religion established by the local laws. Other Churchmen emigrated to New England; but they were far outnumbered by the Puritan emigrants, who excluded

them from the rights of citizenship and persecuted them in many ways, driving many of them out of New England, so that in 1680 only one priest was left; but later, the Church was planted in New England, being made up largely from converts who became such after careful study of the Church's claims, and went to England, obtained Holy Orders, returned, and gathered congregations of Churchmen, thus forming parishes of their own. In Maryland in 1700 there were seven clergymen; and in both Maryland and Virginia, the majority of emigrants were Churchmen. Before the Revolution, the Church was established by law and was supported by a general tax, which of course made it obnoxious to the dissenters, and so retarded its growth.

In September, 1664, an expedition of the Duke of York landed in what is now New York, under the command of Colonel Nichols, a Churchman. Their Chaplain was given the use of the Dutch Church, after their service was finished, and the Church was established by law under Governor Fletcher, in 1692. Trinity parish was organized in 1697. In 1700, Christ Church was organized in Philadelphia among the Quakers, and eventually five hundred of them were baptized. In England these colonial parishes were regarded as part of the Church of England, and in 1685 Compton, Bishop of London, was put in charge of them, as a part of his diocese; and he licensed priests to officiate for them. These parishes were subject to

the law of the English Church, and were supported largely by the English Society for the Propagation of the Gospel, which sent many priests to America. An increasing spirit of restlessness grew up at the inconvenience and opposition which the Colonial Churchmen suffered from the fact that they were governed by British authorities beyond the sea; and it was felt that Bishops must be obtained from the English succession, in order to complete the organization of the Church in America. Many attempts were made to obtain episcopacy from England; but the Church of England was hampered by her relation to the State, and it was very difficult, at first, to get the necessary royal consent to the consecration of colonial Bishops.

In America the Puritan element hated the very idea of Episcopacy, as representing the English Church and State; and there was much opposition to the plan of obtaining Bishops for the colonists. The war of the Revolution, making the colonists independent of the English government, was felt to have annulled at once the authority of the Bishop of London over Colonial Churchmen; and the immediate result was that Churchmen in each state found themselves in disorganized groups. Before the adoption of the Constitution, each state was a little independent nation; and so its Church was a little independent national Church: and while Colonial Churchmen were bound together by a common Faith, Ministry, and Sacraments, and were governed by the old Church

law, their organization was defective, without Bishops.

The Revolution cut off the supply of clergy from England, and the Church had to depend on clergy furnished by emigration, and on those laymen who went back to England to obtain Holy Orders. Consequently during the interval before Bishops were consecrated for America, the Church suffered much inconvenience, and lost many members.

Local conventions were now assembled, to complete the organization of parishes into dioceses, and to obtain Bishops for them. In Connecticut Doctor Samuel Seabury was elected Bishop, was sent to England, and was consecrated by Scottish Bishops, November 14th, 1784. These diocesan conventions united in forming the General Convention of the American Church, and the first General Convention was called to procure the episcopate, to revise the Prayer Book, so that it would conform to the new political situation in which the Church found herself, and to organize permanent union between all Churchmen.

Addresses were sent to the Archbishops of Canterbury and York and the Bishops of the Church of England, requesting that they consecrate as Bishops for the Church in America, such men as American Churchmen might elect; and in response to this request, Doctor William White of Pennsylvania and Doctor Samuel Provoost of New York were consecrated Bishops at Lambeth Chapel in

London, by the Archbishop of Canterbury, the Bishops of Bath-and-Wells and Peterborough assisting, February 4th, 1787. The Convention of 1789 adopted a constitution for the national Church, and the Bishops organized as a House of Bishops; and so the organization of the Catholic Church in America was completed. The Convention proceeded to revise the Prayer Book. James Madison was consecrated Bishop of Virginia at Lambeth Chapel, September 19th, 1790; and now that the American Church had the requisite number of Bishops of her own to consecrate canonically, John Claggett was consecrated Bishop of Maryland in 1792 by Bishops Provoost, Seabury, White, and Madison, and this was the first consecration of a Catholic Bishop in America, for the American Church.

From this point to the present time, nothing has occurred which can be said in any way to affect the continuity, or Catholic character, of the American Church. She is to-day in full and open communion with the Church of England, and in the preface to her Prayer Book asserts that she is "far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship, or further than local circumstances require." Through her Bishops she inherits authority from the Lord Christ, to administer sacraments and discipline, and to teach, in His name. She accepts as the Catholic Faith, that doctrine which has been taught everywhere, by the

whole Church, from the beginning, defined by her general councils, expressed in the Catholic creeds, and is verified by Holy Scriptures, as interpreted by the ancient Fathers.

CHAPTER XII

PAPAL SUPREMACY AND THE HOLY SCRIPTURES

WE have considered the Protestant theory of the Church, and the Catholic theory, and now we consider the *Roman* Catholic theory of the Church.

However complicated the controversy with the Roman Church may at first seem to be, yet to a Churchman it necessarily reduces itself to one or two points, on which the whole question turns. Determine these, and you have the key to the situation. Neglect these, and other discussions must still leave the real issue unsettled. Very often the claims of the Roman Church are met by pointing out the fact that she teaches erroneous doctrines; or has committed herself to what is commonly called superstition; and no doubt in certain points of doctrine, the Church of Rome has varied from the Catholic Faith.

But after all, the question in regard to Rome from the standpoint of a Catholic Churchman,

is practically the same one that is at the bottom of the controversy with Protestants; namely, the question of authority; and it is of the greatest possible importance to determine exactly what is the decisive issue, before we proceed with the argument.

The Roman Catholic theory of the organization and authority of the Church, may be stated somewhat as follows: The Lord Jesus Christ founded the Catholic Church, and appointed St. Peter to be the head of the Church, giving him supreme authority, which he was to transmit to the Popes of Rome as his successors, who were to be the supreme rulers of the Church; and were to be so guided by the Holy Ghost, in their formal, *ex cathedra* definitions of matters which concern Faith and Morals, that such definitions should be infallible and irreformable. It logically follows, that obedience to the Pope of Rome as head of the Church, is the condition of Catholic communion; and that the acceptance of his definitions is the only ground of certitude, in matters of faith.

Of course it must readily be seen, that if Papal Supremacy is the divinely appointed centre of unity, then all Anglo-Catholics, and all Greek Catholics, are out of the Church (because they refuse to submit to the Roman Pontiff), no matter how orthodox they may happen to be in doctrinal matters; and if the Pope is guided by the Holy Ghost, in his formal definitions of questions which concern faith and morals, then Rome's doctrine

must be right, and Anglo-Catholics must be wrong; no matter how scriptural and primitive their doctrine may seem to be. So that really we are concerned, not primarily with details of doctrine, but with two, and only two, questions: namely, the claim of Papal Supremacy, and the claim of Papal Infallibility. If these two claims are well founded, then the Anglo-Catholic Church has no ground whatever on which to base *any* claim, and is simply a schism, or Protestant sect. But if it happens that these two claims are unhistoric, uncatholic, and unscriptural, then certainly they constitute a very dreadful distortion of the Catholic Faith, and have proved to be the most potent cause of division among Christians; and Anglo-Catholics cannot possibly submit to them, no matter whether Rome's doctrinal teaching, in certain other respects, is true or false.

Every intelligent Churchman must at once admit, that there are certain features of the Roman Church which, taken by themselves, are admirable; and which, to certain impressionable temperaments, prove so attractive that they blind the mind to the real, logical issue, and prejudice the controversy much in Rome's favor. For example: the effectiveness, discipline, superficial unity, and superior numbers of Rome's organization are always impressive; and her unity of belief in certain Catholic doctrines is very striking. That in a limited number of cases, and under certain circumstances, she develops and trains a very high

type of saintliness, is also true; and when these characteristics are cleverly contrasted with certain superficial defects in the local working of the Anglo-Catholic system, doubtless the comparison is sometimes in Rome's favor.

But we must insist that after all such comparison does not touch the root of the controversy between Anglicans and Romans. It is possible for Rome to have all these impressive features, which are legitimate characteristics of the true Church, and yet be radically wrong in her theory of organization and her method of determining what is the truth, in which she is *distinctively Roman*: and if she is thus wrong in the essential points which make her what she is, then the defect is *vital,* and all other considerations are mere side issues. Mere superiority of numbers, or cleverness and effectiveness of organization, cannot blind us to the fact, that such organization is built on a false foundation; and an impressive unity of belief signifies nothing, if such unity is produced at the expense of truth, and happens to be out of unity with the Catholic Faith of the past.

On the other hand, it is possible for the Anglican Church to have many superficial defects which are not vital, and which correct themslves as time goes on, and yet be radically right in her theory of organization, and in her method of determining what is the Catholic Faith, in which she is *distinctively Catholic.* To use a medical expression, Anglican difficulties are functional, and can

be remedied; while Roman difficulties are organic, and are incurable.

So, as we said, the whole question reduces itself to this: Has the Pope of Rome divine authority to claim our obedience as head of the Church, and has he the right to claim supernatural guidance, in formally defining matters which concern faith and morals? In other words, the issue between Anglo-Catholics and Roman Catholics, turns on the questions of papal supremacy and papal infallibility. The only way these questions can be settled is by an appeal to the Holy Scriptures and to history; notwithstanding the fact, that Cardinal Manning in his book *The Temporal Mission of the Holy Ghost,* said (page 226) that an "appeal to antiquity is both a treason and a heresy." We cannot admit that "history, and antiquity, and facts, as they are called, of the past, vanish before the presence of an order of facts which are divine . . . namely, the unity, and perpetuity, and infallibility of the Church of God" (page 204). On the contrary, we claim that just because the Catholic Church is one, perpetual, and infallible, she cannot cut herself off from history, antiquity, and facts of the past; nor can she teach as of authority in one age, that which was entirely unknown to the Catholic Faith of primitive ages. We claim that the strength of the Anglican position lies just in this fact: that we appeal constantly to history and the Holy Scriptures, for the verification of Catholic truth.

To start with, we must bear in mind that the authority of the papacy is supposed to be derived from St. Peter, on the assumption that our Lord appointed St. Peter the supreme head of the Church, with authority to transmit such headship to the Bishops of Rome. If St. Peter was not the head of the Church by divine appointment, then the whole fabric of the papal claims falls to the ground; for confessedly, there is no other source from which the Bishops of Rome could receive supreme authority. The position of St. Peter in the Apostolic college is the first issue by which the whole Roman system stands or falls.

There cannot be any doubt that St. Peter enjoyed a certain preëminence and leadership among the Apostles, for he appears in Holy Scriptures first on the list of Apostles, first in action, and first in confession of the faith. But the assumption which Anglicans deny, is that he was given any sort of *official* authority over the other Apostles, which made them *subject* to him, or which he could *transmit* to any one else.

Of course it is well known that the classic text of Holy Scripture which Romans quote as substantiating their claims, is St. Matthew xvi. 18-19. St. Peter had made the first great open confession of faith in the fact of the Incarnation: "Thou art the Christ, the Son of the Living God." And our Lord replies, "I also say unto thee, that thou art Peter; and upon this rock I will build My Church, and the gates of Hades shall not prevail

against it. I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shall be loosed in heaven."

What, then, is this rock, on which the Church is built? Is it St. Peter himself, or St. Peter's confession of our Lord's divinity, or is it Christ's adorable Person? If we turn to the Fathers to discover what was the primitive patristic interpretation, a careful analysis of their testimony, seems to give this result: they do not agree on any one of the three interpretations, some giving one and some another; and so *there has been no fixed tradition in the Church, as to what our Lord meant by the Rock.* But one thing is certain: that the Fathers never believed, and never taught, that St. Peter was the Rock in any sense which excluded the other Apostles. But suppose that our Lord did pronounce St. Peter to be the rock on which He would build His Church. The question comes up, Is the Lord dealing with St. Peter as distinct from the other Apostles, and as superior to them, or merely as their representative?

Now we find that our Lord subsequently gave to all the Apostles, precisely this same commission to bind and loose which He promised to St. Peter, and so it could not be exclusively Peter's prerogative. Notice that our Lord's word to St. Peter is a promise to give, not the actual giving; and when our Lord's commission is actually conferred, after

His resurrection, it is given alike to all the twelve, and there is no special commission given to St. Peter. We read that the New Jerusalem, the Church, is built not on one, but on twelve foundation stones. St. Peter seems to have been the representative leader among the Apostles, and as such, to have been addressed by our Lord: but there is not one word to indicate that he was superior in office and authority, by divine appointment.

We shall find later, that the position of St. John, St. Paul, and St. James, in the Church, is absolutely inconsistent with the assumption that St. Peter is the head of the Church and the source of authority. Roman Catholics profess to interpret Scripture according to "the unanimous consent of the Fathers" (Creed of Pius IV.), but certainly no such consensus can be claimed for the modern Roman interpretation of our Lord's words to St. Peter.

The second text quoted in support of papal claims, is St. Luke xxii. 32. Our Lord's words to St. Peter, "I made supplication for thee, that thy faith fail not; and do thou, when once thou hast turned again, stablish thy brethren." But, as St. Chrysostom says, our Lord thus spoke to St. Peter because of his presumption, to rebuke and warn him; and there is nothing whatever in our Lord's words to imply that St. Peter is head of the Church. The third text which Roman Catholics quote in support of papal claims, is St. John xxi. 16, where our Lord says to St. Peter, "Simon, son

of Jonas, lovest thou Me? Feed My sheep," and repeats the expression three times. Romans claim that this is a special pastoral commission given to St. Peter by our Lord, to rule over His flock. But certainly the words suggest to us at once, as they did to Cyril of Alexandria, and Augustine, and other Fathers, a *threefold restoration* of St. Peter to our Lord's favor, after his *threefold denial* of Him; and the words have no *official* significance whatever.

If St. Peter was the divinely appointed head of the Church, certainly that fact must appear in St. Peter's relation to the other Apostles. But so far as Scriptural hints, without historical verification go, it would be vastly easier to prove that either St. John, or St. Paul, or St. James, was intended to be the official head of the Church, than that St. Peter was. For example, take the case of St. John. He was the "beloved disciple" of our Lord. He alone was faithful to the end, and was present at the Crucifixion. To him the Lord commits the care of the Blessed Virgin. He witnessed the Blood and Water that flowed from our Lord's side, as symbols of the two greater sacraments. He was the only Apostle to outlive the destruction of Jerusalem. Was this not providential, in that he was to be the head of the Church? He alone beheld the glorified vision of Christ, and to him Christ gives His messages to the seven Churches. He sanctioned and authenticated the first three Gospels, and wrote the fourth as supplementary.

He probably arranged the system of diocesan episcopacy. Our Lord said of him, "If I will that he tarry till I come" (John xxi. 22). Now of course St. John could not live always, and so it would appear that only by living in the persons of his successors, could he thus tarry till the Lord should come, at the judgment. So much for St. John.

The case of St. Paul is even better. St. Paul received neither his doctrine, nor his commission, from Peter, but from our Lord Himself, who appeared to him specially for the purpose. St. Paul rebuked St. Peter openly, as he says, "I resisted him to the face" (Gal. ii. 11). If St. Peter were the supreme, infallible head of the Church, he might thus rebuke St. Paul, but certainly St. Paul would not so rebuke St. Peter. Then St. Paul says, "That which presseth upon me daily, anxiety for all the Churches" (II. Cor. xi. 28). "So I ordain in all the Churches" (I.Cor. vii. 17). Now if St. Peter had said this, would we ever have heard the last of it from the Roman Catholics? Surely "anxiety for all the Churches," ought to be on the shoulders of the one supreme, infallible head. Then to St. Paul was committed the exclusive care of the Gentile converts, while St. Peter was restricted to the Jews. But surely all converts ought to be subject to the authority of the one head of the Church. You cannot imagine the Pope to-day dividing his jurisdiction with anybody. Then St. Paul asserts, "In nothing was I behind the very chiefest Apostles" (II. Cor. xii.

11). But St. Paul was certainly a very long way behind St. Peter, in the matter of rank and authority, if St. Peter were the head of the Church. So as a simple matter of fact, St. Paul is far more prominent in some ways, than St. Peter.

A very good case can also be made out for St. James as the head of the Church. He was unquestionably the first Bishop of Jerusalem, which was the mother of all Christian Churches. St. James perhaps presided at the First Council of the whole Church held at Jerusalem. If St. Peter were the head of the Church, he ought to have been Bishop of the mother Church. When St. Paul went up to the city to attend the council, he speaks of James first among those "who were reputed to be pillars" (Gal. ii. 9). Then many years afterward, when St. Paul, with others, went back to Jerusalem, St. Luke says, "The day following, Paul went in with us unto James, and all the presbyters were present." When St. Peter was released from prison, he ordered the news to be taken to James, saying, "Go show these things to James," as if all matters of interest had to be reported to him, as to one in authority. Why, then, is not the Bishop of the mother Church of Jerusalem, to-day the head of the Church, as successor of St. James?

Moreover, when converts were to be confirmed, we read that "the Apostles which were at Jerusalem sent Peter and John" (Acts viii. 14) to Samaria to administer Confirmation by laying on

of their hands. But surely the one in supreme authority always sends his inferiors; and if St. Peter were the head of the Church, why did he not send the Apostles, instead of their sending him? Imagine, if you can, a modern Pope being sent by the college of Cardinals at Rome, to administer Confirmation in Florence, or Naples, or to do anything else! Then we read that those who said, "I am of Cephas" (I. Cor. i. 12) (that is, Peter) were rebuked, as sanctioning a spirit of division. But if St. Peter were the supreme head of the Church, the representative of its unity, then certainly it would be a most natural expression of loyalty, to say just this very thing: "I am of Peter."

Beside all this, we must remember that the Book of the Acts of the Holy Apostles is a book of Church history, written under the guidance of the Holy Spirit; and that it covers the period when St. Peter must have assumed his position as head of the Church, and begun to exercise his authority. Now there is not one single word in the Book of the Acts, which even remotely hints at St. Peter's headship; and as we have found, there is much that would seem to contradict it. If the Lord meant that all men should recognize St. Peter's authority as supreme spiritual Pope of the Church, so that to refuse obedience to him and his successors was equivalent to excommunication and periled the salvation of the soul, surely He would have had the fact so plainly written out in Scrip-

ture, that there could be no doubt about it; or at least it would have been so plainly taught as to be unmistakable. The simple fact of the case is, that not only is there no adequate evidence in Scripture to support the claim of St. Peter's spiritual headship of the Church, but there is much that is hopelessly inexplicable on the supposition that our Lord gave him any such authority.

CHAPTER XIII

THE GROWTH OF PAPAL CLAIMS

IN the last chapter, we found that while St. Peter doubtless occupied a position of "first among equals" in the Apostolic college, yet there is no scriptural evidence that our Lord conferred upon him any official authority, which was not also conferred on the other Apostles; or any personal prerogatives which he could transmit (as head of the Church) to the Bishops of Rome. To make good the papal claims, it would be necessary to show that St. Peter not only possessed supreme authority, but that he was intended to transmit such authority to the Bishops of the Roman See, to be held and exercised by them as a perpetual ruling order in the Church.

Now we must answer a question which naturally presents itself, just at this point: If the papacy was not of divine origin, not an original and essential part of the apostolic organization, how did the Popes of Rome acquire such enormous

power, as they unquestionably have exercised through many centuries?

The point on which the whole position of the Patriarchal See of Rome depends, is not its supremacy by divine appointment, but its close association with the imperial city, and its intimate alliance with the Roman Empire, through which alliance it acquired its power and its prestige.

To start with, we must be careful not to be misled by the use of names, phrases, and expressions, which meant one thing in the third and fourth centuries, and mean quite a different thing in the mouths of modern Roman Catholics, in the present century. Churchmen in early days were quite free to express their reverence for the orthodoxy, learning, and ecclesiastical preëminence of the Bishops of Rome; and to acknowledge them as being first among equals; but such complimentary expressions when carefully analyzed, are very far from an acknowledgment of the supremacy of *office* and *authority,* which the Popes of Rome subsequently claimed for themselves. The very name Pope simply means Father; and all the great Patriarchs were called Popes; and the parish priests of the Greek Church are called Popes to this day.

In order to understand how Rome acquired her power, and the growth of the papal claims, it is first of all necessary to consider for a moment, the organization of the post-Apostolic Church; and we will find this to be true: that, while in Apostolic times there were only three orders of the ministry,

and all Bishops were equal in spiritual authority, still, after the Apostolic age, the Church found it advisable as she extended over the world, to arrange a more complicated system of government than was at first necessary, and to yield to certain Bishops, by reason of the prominence of their sees, certain authority over other Bishops, for executive purposes and for the maintenance of discipline.

The important point to be remembered is, that in thus elaborating her own system, the Church followed the lead and structure of the civil government, the Roman Empire, which ruled the world. For example: the dignity of any individual Bishop was largely determined by the political prominence of the city of which he was the Bishop; its political, commercial, and literary prestige. These important sees were generally filled by men of ability, and it was natural that the Bishops of the smaller cities, should defer to them, and consult them, especially as the smaller cities were first evangelized from the large cities; and so the humbler Bishop would look up to the Bishop of the greater city, as being in a sense his Father, and superior in prominence, if not in actual authority. Thus developed the Provincial System, by which the Bishops of a certain district would group themselves together under the headship of the Bishop of the largest city of that district, who would be called the Metropolitan, that is, the Bishop of the Chief City. Naturally he would preside at the councils of the Bishops of

that district, would call its meetings, and consent to ordination or consecration of other Bishops, and would act as the consecrator. The Metropolitan Bishop would thus be first among equals. Then the Church further elaborated its organization to meet new needs and more complicated issues, by grouping these Metropolitan Bishops together under one presiding officer, who was called a Patriarch; and the group of Provinces under his oversight was called a Patriarchate. Thus, the whole Catholic Church was divided into five great Patriarchates, whose patriarchal Bishops resided at Rome, Antioch, Alexandria, Jerusalem, and, last of all, Constantinople, when the seat of the Roman government was removed to that city. These cities were the five great cities of the Christian world; and the sees of bishoprics in four of them, Rome, Antioch, Alexandria, and Jerusalem, had been founded by St. Peter, St. Paul, St. Mark, and St. James, and so were regarded with special veneration.

As time went on, it was necessary (or at least natural) that even among these five patriarchal Bishops there should be some order of precedence; and what more natural than that the Bishop of the most conspicuous diocese in the ruling city of the whole Christian world, should be granted a primacy of honor, or rank, while it was distinctly understood, that *as a Bishop exercising spiritual authority,* he was superior to none? That that was the true explanation of the preëminence of the

Roman Bishop, we know from the twenty-eighth canon of the Fourth General Council, that of Chalcedon, A.D. 451, which reads:

"We, following in all things the decisions of the Holy Fathers, and acknowledging the canon of the 150 most religious Bishops which has just been read, do also determine and decree the same things respecting the privileges of the most holy city of Constantinople, which is New Rome. For the Fathers properly gave the Primacy to the throne of the elder Rome, because it was the Imperial city; and the 150 most religious Bishops, being moved with the same intention, gave equal privileges to the most holy throne of New Rome, judging, with reason, that the city which was honored with the sovereignty, and the senate, and which enjoyed equal privileges with the elder royal Rome, should also be magnified like her in ecclesiastical matters; being the second after her." This canon, notwithstanding the protest of the Roman delegates, was adopted by the Council.

Notice well the reason assigned for Rome's prominence. It was not that the Bishop of Rome was the divinely appointed head and ruler of the Church, but that the Bishop of Rome was the Bishop of the Imperial city, the head of the Roman Empire; the most conspicuous Bishop of the Church. Notice also, that "if the Fathers bestowed precedency on the Chair of old Rome," certainly it was not originally "bestowed" by the Lord Christ. Then Constantinople having come

into prominence as the seat of the Roman government, we find that the Council, "moved by the same consideration, awarded equal precedence to the most holy throne of new Rome," that is, Constantinople; and Jerusalem, though the oldest Church of all, "the Mother of all Churches," which was founded by St. James, was assigned the lowest in rank of the five patriarchates; because, as a city, Jerusalem was of so little political prominence.

Notice that the Church still held that by divine appointment, all Bishops were of equal authority; and the arrangement of diocesan Bishops under metropolitan Bishops, and metropolitan Bishops under patriarchal Bishops, was wholly a matter of ecclesiastical concession for executive purposes; and the order of precedence among patriarchal Bishops was determined incidentally, by the prominence of the great cities in which the Bishops lived.

We learn from the historian Rufinus, that the Patriarch of Rome's original authority, was limited to ten provinces in central and southern Italy, with the islands of Sicily, Sardinia, and Corsica, and that down to the Council of Antioch in 341, the system of jurisdiction was complete within each province for itself; and beyond it there was no appeal, except to a general council of the whole Church. The eighth canon of Ephesus reads: "No Bishop shall interfere in other provinces, which have not been from the very first under him-

self and his predecessors. But if any one have taken a province, or caused it to be subject to him through compulsion, he must restore it."

It was not unnatural, that inasmuch as the Church had developed its executive organization, so far, largely along the lines of the civil government, the attempt should be made to carry the idea of *imperial centralization* to its logical issue; and so to invest the most conspicuous Patriarch with sovereign power over the whole Church, and thus transfer the idea of empire from the State, to the Church. But it is a curious fact, that the first Bishop to call himself "universal Bishop" was not the Pope of Rome, but John, Pope of Constantinople, who in 589 assumed the title of universal Bishop. Whatever claims he made for his see as inheriting power from St. Peter, Pope Gregory the Great protested against any one assuming this title. He wrote to the Emperor, "I confidently affirm that whosoever calls himself, or desires himself to be called, universal priest, is in his pride going before Antichrist; because through pride, he prefers himself to the rest." To the Patriarchs of Antioch and Alexandria, Gregory wrote: "This name, Universal Pontiff, was offered during the Holy Synod of Chalcedon to the Pontiff of the Apostolic See, a post which by God's providence I fill. BUT NO ONE OF MY PREDECESSORS CONSENTED TO USE SO PROFANE A TERM, BECAUSE PLAINLY, IF A SINGLE PATRIARCH IS CALLED UNIVERSAL, THE NAME OF PATRIARCH IS TAKEN FROM ALL THE

REST." To John of Constantinople, Gregory wrote: "The SOLE HEAD OF THE UNIVERSAL CHURCH IS CHRIST." Notice that the Gregory who thus writes, is the same Pope who sent Augustine to Britain to convert the Saxons.

So for many centuries, there was constant rivalry between Rome and Constantinople as to which should be the greater, until the ninth century, when Charlemagne established his empire, and thus the weight of his enormous influence was thrown on Rome's side, and her claims were advanced. The idea of imperial centralization was constantly growing in the Churches under papal obedience, until under Hildebrand it culminated in the assumption that the Pope was the autocratic ruler of nations as well as of the Church, and had the right to depose kings, and to absolve subjects from their allegiance.

It was natural that minor Bishops should go to Rome and consult the learned and conspicuous Bishop of the Imperial city, about disputed matters; and the Popes, taking advantage of this growing custom, began to claim an official right to hear appeals from local ecclesiastical courts; and this placed great power in their hands.

We have already seen how the first appeal to Rome in the Church of England, by Wilfrid, from the ruling of Theodore, Archbishop of Canterbury, was ignored by the Archbishop, and how the appellant was punished and exiled for his disloyalty; and the question is, not whether appeals were made

in early days to Rome for the settlement of disputes, *but on what ground they were made.* Were they made to the Pope as a referee, voluntarily chosen by the parties in dispute, or was he the supreme judicial authority? Anglicans claim that the way his decisions were often resisted, set aside, and ignored, is contrary to the assumption that Churchmen recognized in him divinely given authority which was final and absolute. Why should the council of Sardica grant the privilege of appeal in certain cases, if the unquestioned right of appeal had existed from the first? Surely there was no necessity for any council to legislate concerning a recognized prerogative of the Roman See.

We come now to something which bears strongly on the question of appeals to Rome.

The growth of the papal claims and their acceptance during the middle ages, was enormously assisted by the publication of what are now known as the "Pseudo-Isidorian, or false Decretals"; which appeared about the year 850, and purported to be a series of over one hundred letters, decrees, and briefs, written by the Popes from A.D. 90 to 314; decrees of several councils, quotations from the Fathers, and the supposed "Donation of the Emperor Constantine," bestowing on the Roman patriarchate the gift of the city of Rome, and Italy.

All these quotations supported strongly the Roman claim of universal jurisdiction, and were accepted in an uncritical age as authentic. They

proved to be enormously effectual in extending Rome's dominion; and yet these decretals are now universally admitted to be forgeries originating not earlier than the year 600, even by Roman Catholic historians, like Fleury, who says: "One of the greatest wounds which the false decretals have inflicted on the discipline of the Church, is that they have extended infinitely the appeals to Rome. It appears that the forger had this point greatly at heart, by the care he has taken to diffuse through all his work, the maxim that not only every Bishop, but every priest, generally every person who finds himself harrassed, may on every occasion appeal directly to the pope."[1]

The Jesuit priest, Pére Regnon, says: "The reforms brought about by the Pseudo-Isidore, consisted in reserving to the Roman Pontiff, the trial and judgment of all Bishops."[2]

The false character of these decretals is also admitted by Cardinal Baronius, by the Roman historian Bellarmine, and others; and though until very recent times they were quoted in Roman controversial books, they are now practically discarded.

It is a sad and most unfortunate fact, yet one which is easily capable of demonstration by any competent historian, that all along the ages, Rome's interests have been advanced by forgeries

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[1] Carter's *Roman Question*, p. 52.
[2] E. G. Wood's *Regal Power of the Church.*

and falsification of the Fathers; and that such interpolations are quoted with approval to-day, in Roman controversial books; and that it is not safe to accept patristic quotations in such books, without verifying them at first hand.

There are plenty of historic facts which are utterly inconsistent with the assumption that the supreme judicial and spiritual authority of the Church, has always been in the hands of the Bishops of Rome. For example: the first difficulty which required judicial action in the Apostolic Church, was settled by a council of the whole Church at Jerusalem.

When Victor, Bishop of Rome, A.D. 196, undertook to excommunicate the Asiatic Churches, because they disagreed with him about the time of the observance of Easter, he was rebuked by the other Bishops, including Irenaeus, and his excommunication was ignored, and had no effect whatever.

In the fourth century, the Council of Sardica allowed a condemned Bishop to appeal to Rome for a new trial; not as a recognized right, but as conferring a privilege. This canon of *Sardica,* was misquoted by the Bishops of Rome as being a canon of the Council of *Nicea* in a controversy with the African Bishops. But the latter consulted the Eastern Patriarchs, and, so discovering the misquotations, replied to the Patriarch of Rome through his legates, "We find it enacted in no council of the Fathers, that any person may be

sent as legates of your holiness. . . . . Do not therefore at the request of any, send your clergy as agents for you, lest we seem to introduce into the Church of Christ the ambitious pride of the world." [3]

The great Arian heresy which denied the divinity of our Lord, was settled by the Nicene Council, which was called, not by the Pope, but by the Emperor Constantine. Hosius presided, and the heresy was finally refuted, not through the pronouncement of the Pope, but through the argument of Athanasius; while later a Pope, Liberius, under pressure signed an heretical creed.

Then the heresy denying the divinity of the Holy Ghost was settled at the Council of Constantinople in 381, at which the Nicene Creed was reaffirmed, and the sentences defining doctrine concerning the Holy Ghost added, and the Roman Bishop was not present either in person or through his legates. Meletius of Antioch presided at the council, and was succeeded by Gregory Nazianzen, Patriarch of Constantinople; and so in the settlement of the two greatest heresies, the authority of the Bishop of Rome counted for little or nothing; and it is interesting to note that the Bishops assembled in council at Constantinople in 381, in their Epistle to the Western Bishops assembled at Rome, called the Church of *Jerusalem* the "Mother of all Churches."

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[3] Bp. Gore's *R. C. Claims*, p. 115.

Of course the most complete refutation of the Roman claim of supremacy has been the historic position of the four patriarchates of the Eastern Church, which have never acknowledged the claims of such universal jurisdiction, and yet were in communion with the patriarch of Rome until the twelfth century.

The claims of supreme and spiritual jurisdiction over the whole Church, on the part of the Bishop of Rome, cannot stand the test of catholicity, and so become articles of faith, unless they have been acknowledged always, everywhere, and by all Catholics; and this we have shown to be historically incredible.

Roman Catholics are very fond of asserting that a visible Church must have a visible head; and that as there is no other Bishop who claims to be the head of the Church but the Pope of Rome, therefore he must be that head. We reply, that in the Holy Scriptures St. Paul asserts that Jesus Christ is the Head of the Church; and he nowhere recognizes any other head; though he constantly insists on the visible, organic nature of the Church itself. St. Augustine asserts the same fact, thus: "Since the whole Christ is made up of the head and the body, the head is our Saviour Himself, who suffered under Pontius Pilate, who now, after He has risen from the dead, sits at the right hand of God; but His body is the Church; not this Church, or that, but the Church

scattered over all the world. . . . For the whole Church, made up of all the faithful, because all the faithful are members of Christ, has its head situate in the heavens which governs this body: though it is separated from their sight, yet it is bound to them by love."[4] Then again, it must be remembered that the greater part of the Catholic Church is made up of souls in Paradise, and therefore is not visible to us; and Christ is the Head of the Church to them, as well as to us.

But supposing the visible Church must have a visible head we reply, as a practical matter of fact, the universal episcopate assembled in general council was from the first regarded as the head of the Church; the ultimate source and seat of authority, to which the Bishop of Rome himself was always subject: as is proved by the fact, that the universal Episcopate settled heresies, defined the Faith, and deposed Popes who were themselves heretics, and excommunicated them.

It makes a neat turn of an argument to say that the visible Church must have a visible head; and then to set forth the Pope as that head; but after all, it is merely a question of historic fact, and history points to the universal Episcopate as the head, and not to the Pope of Rome.

If the Pope of Rome is the head of the Church, then when the Pope dies, apparently the Church has no head, and remains a headless monster, per-

[4] St. Aug. *On the Psalms*, p. 561.

haps for several months, until another Pope is elected and enthroned. Surely this is a curious condition of things, that the Church should be continually sloughing off its head, and growing another, every generation or so; so that every little while it has no head at all. The collective Episcopate does not die; but lives on from age to age, and as the head of the Church, is abiding and permanent.

The whole growth of the papal claim may be summarized by four words: *Primacy, Supremacy, Sovereignty,* and *Infallibility.* The Primacy of Rome Anglicans admit to be lawful; not as of divine appointment, but as a matter of precedence and executive convenience, originating from the prominence of the Imperial city. The Supremacy of Rome Anglicans reject, as disturbing the original balance of power defined by the general councils and canon law of the Church. The Sovereignty of Rome Anglicans repudiate, as mere secular Imperialism transferred to the Church, from the State. The Infallibility of the Roman pontiffs the Anglican Church denies, as an assumption by one man in the Church of a power, or faculty, conferred by our Lord on the Church as a whole.

From what has been said, it seems evident that there is no scriptural evidence that St. Peter was appointed supreme head of the Church by our Lord, and that there is no historical evidence of any sort which proves that St. Peter ever attempted

to transmit any authority peculiar to himself to the Bishops of Rome; and that what the early Church conceded to the Patriarch of Rome, was a primacy of honor among equals, and not a supremacy of authority, by divine appointment.

CHAPTER XIV

THE CATHOLIC METHOD OF DEFINING THE TRUTH

SO FAR we have been considering the nature, authority, and history of the Catholic Church as an organization; and now we must consider the first of the great functions of the Church, her office as a teacher; and this brings us to the question, How does the Church determine and define what is divine truth?

We must begin by assuming that when the Lord Christ was visibly present among men, He taught certain truths as revelations of His Divine Mind, which we never could have found out for ourselves by any natural process of reasoning. These truths concern the Nature of God, and His relation to us; and the Lord willed that all men should know and accept these truths, as the ground of the salvation of their souls.

All Catholic Churchmen believe that it is the function of the Church to hold, define, and teach this revealed truth throughout the world, by the

authority of the Lord who has committed this truth to the keeping of the Church.

Right here we must be careful to distinguish between *revelation* and *inspiration;* between the work of the Lord, and the work of the Holy Spirit, in conveying divine truth to us; in order to determine accurately, what share the Church may have in this work. We believe that the substance of the Christian Faith was revealed, whole and entire, by the Lord to His Apostles; that the Faith "was once (for all) delivered to the saints"; and that therefore, they certainly cannot add to it in the slightest particular. Whatever function the Church may serve, she cannot reveal any new truth, nor can she add any new dogma to the Catholic creed. She can simply hold, define, and teach, the truth which was delivered to her in its entirety. She can do no more, and certainly no less.

The work of the Holy Spirit is not to reveal, but to guide men in the acceptance of what has been already revealed, so that they may be sure of knowing what the revelation itself is, interpret it correctly, and apply it to their own individual lives. The Lord Himself promised such guidance when He said: "The Comforter, even the Holy Spirit, whom the Father will send in My Name, He shall teach you all things, and bring to your remembrance all that I said unto you" (John xiv. 26). "Howbeit, when He, the Spirit of Truth, is come, He shall guide you into all the truth"

(John xvi. 13). Supposing then, that our Lord has delivered His revelation to His Apostles by oral teaching, once for all, how does the Holy Spirit begin His work?

If we put this question to an evangelical Protestant, he will probably reply, that the Holy Spirit inspired the Apostles to write a Book; that He guided them in their writing, so that they were saved from any radical error; and that therefore, the Bible is the Word of God, and is the embodiment of the revelation of Christ to men.

Now any Catholic Churchman will at once agree with this statement, and no Anglo-Catholic would for a moment think of teaching anything as necessary to salvation, that was contrary to the Holy Scriptures. But there is another question right here.

Supposing that the Bible is the Word of God, how do you know what it means? Confessedly it is capable of different interpretations. Which is the right one? The evangelical Protestant will probably reply, that having studied the Scriptures, carefully and prayerfully, he believes that the Holy Spirit guides him, in his interpretation and understanding of the Bible; so that he is to make up his creed out of the Bible. This seems to be the general Protestant idea of the matter: that the Holy Spirit guides the individual Christian in the interpretation of the Holy Scriptures, and on such guidance his belief rests.

Now, true as this assumption is in a certain limited sense, it presents at once certain very serious difficulties, which we must consider. For if you start out with the assumption that the Bible alone, by itself, independent of the Church, is all that you need, how are you going to determine that the Bible you have in the twentieth century, is the Bible the Apostles wrote in the first? And how are you going to tell that the Bible itself is inspired?

There were many spurious gospels afloat in the early Church, before the canon of the New Testament was finally settled: and some of them, so far as their moral tone was concerned, were indistinguishable from the inspired Books; but the Church, by a divine instinct, rejected them, under the guidance of the Holy Ghost; and so, apparently, the testimony of the Church must come in at just this point, to certify to the inspiration of the Bible. No doubt we believe the Bible to be inspired, largely because it appeals to our conscience and moral sensibilities; but suppose a man says it does not appeal to his sensibilities, as Martin Luther did when he rejected the Epistle of St. James; then surely some external authority must settle the matter.

Then again, the New Testament was written in the Church by Churchmen, and has been cared for ever since by the Church. Before the modern science of textual criticism was perfected, the only

assurance that men had that the Bible they read was the one the Apostles wrote, was the Church's testimony, certifying that the original documents were properly transcribed and copied from age to age, and protected from interpolations or serious changes.

So, as a matter of fact, the individual Protestant has got to fall back on the witness of the Church in determining the preliminary questions of the identity and inspiration of the Bible, before he begins to interpret it.

Then in the second place, does it seem likely that God would leave the individual Christian, the average busy man, to determine exactly what the Bible means in its doctrinal statements, when you remember that it was written in languages he does not understand, that parts of its translation are imperfect, and some of the Greek text doubtful; that it is not one Book, but sixty-six books; that it is an elaborate compilation of history, poetry, and philosophy which belong to other races and remote centuries; that it uses words, and refers to customs, that are obsolete; and that even doctrine is not stated in systematic form, but only incidentally and disconnectedly, in sermons, letters, and official documents; when many passages are still under debate among clever scholars? Surely it must be a great undertaking for the individual, by himself, to adopt the Bible as his creed, and

attempt to tell just what it means, without any external help in the matter.

But more than this. If individual interpretation was to be the source of truth for men, directly from the Bible, how did it happen that the canon of the Bible was not settled exactly for centuries; that its manuscripts were almost wholly in possession of the clergy; that printing was not invented for fourteen hundred years; and that until it was, laymen did not have the Bible as we have it, to make their creeds from, but learned the Scriptures through the oral teaching of the clergy of the Church, in whose possession the Scriptures had always been? The historical position of the Bible seems to have been from the first inconsistent with the Protestant theory.

Of course the final test of any theory is the result of its application in practice. Does the Protestant theory furnish men with any certainty as to the truth? Let us see.

If the Bible interprets itself correctly to the private judgment of the individual Protestant, we have a right to expect that it will produce some unity of belief among Protestants. Now granting that the Bible is the divinely inspired and only source of religious truth and revelation from God to man, we ask one plain question: WHAT DOES IT MEAN?

You call yourself a Bible Christian. Very well, then. Suppose you make up your creed out

of the Bible, according to your light. Then certainly you must grant to any other man the same privilege. Now suppose he happens to differ with you. Granting that you are equally sincere and intelligent, who is right? One man studies his Bible, and becomes a Presbyterian; another studies his Bible, and becomes a Baptist; another studies his Bible, and becomes a Unitarian; another studies his Bible, and becomes a Roman Catholic; and every one of these men will give you what he honestly believes to be satisfactory scriptural evidence, proving the truth of his belief. Each one regards himself as preëminently a "Bible Christian."

Now suppose ten, twenty, forty, or five hundred men use your privilege, and all of them differ more or less from you and from each other, in their individual conclusions. Who is right? Then suppose this process goes on, until every doctrine of Christianity is subjected to the same treatment, and yet there is no agreement. You have your open Bibles. Now we ask, What is the truth? What authority among Protestants is there to settle the question? Where in the process does orthodoxy leave off, and error begin? And what is to stop the movement, or to prevent the Protestant Churches from drifting into rationalism, pure and simple? What is to save them from a total collapse of the teaching power?

This is no imaginary supposition, for abroad,

where Protestantism has existed longest and has had time to work out more fully the logic of its principles, Protestants have many of them drifted into rationalism, and denied every characteristic doctrine of Christianity. If it be replied that the Orthodox Protestant Churches do agree, for example, in salvation through Christ, we ask, What right have you to determine who are orthodox, and who are not, by this test? The man who studies his Bible and concludes that he does not believe in salvation through Christ, has arrived at his conclusions by the same process by which you have arrived at yours. A Unitarian or a Universalist is as consistently Protestant as you are. He has his Bible, his reason, and his imagination. You have the same outfit. You use the same process; you both quote Scripture, and yet you differ. Unless you have some authority to which you both can appeal, I fail to see what is going to help you.

Now the Protestant boast has always been, that it has set the Bible free from the Church, and has put it into the hands of all laymen, so that everybody could have access to the truth; but when men received the Bible as interpreted by the Church, there was comparative unity of belief; and now that the Bible is separated from the Church, there are as many creeds as there are sects; and nowhere in Protestantism is there any generally recognized authority which can define doctrine, or settle the endless dispute and say what the Bible means.

Suppose we take so simple a statement of Christian doctrine as the Apostles' Creed. By actual count it can be shown that there are between thirty and forty varying interpretations of that creed, held by different Protestant denominations to-day; and on their own principle of individual interpretation, there is absolutely no way of finding out which is the right one.

We may sum up the whole matter in this way: The Churchman says to the Protestant, You have no recognized authority for defining and teaching truth. The Protestant replies, Oh, yes we have; we all agree that the Bible is that authority. The Churchman replies, Very well, then, what does the Bible teach? And the Protestant, if he is honest, is obliged to say, We are not agreed as to what the Bible does teach. And then the Churchman says, How then am I to know the truth? And to this question Protestants can give no answer.

However strongly and implicitly one may believe that the Bible is the divinely inspired Word of God, the fact still remains, that as interpreted by the individual Protestant, it does not and cannot produce unity of belief. Therefore it would seem that there ought to be some teaching authority somewhere, competent to tell men what is the truth of Revelation and the correct interpretation of Holy Scriptures.

For if God made a revelation of certain truth which men must accept as the ground of their sal-

vation, that truth certainly must be expressed in definite terms which men can comprehend, and so plainly set forth by competent authority, that the ordinary, hard-working man may have the same chance of knowing the truth, and accepting it, as any critical expert scholar; sure that he has found it beyond a peradventure. God does not ask us to do impossible things; and He surely does not expect the average man to sift the claims of a hundred sects and a hundred creeds, in order to form his own opinion; and then, after all, *to have nothing but his own opinion when he gets through.*

What men need is some accredited teacher in which they can have confidence, which can come to them and say, This is the truth; and if there is no such teacher, then one fails to see how they can be sure of the truth at all, with nothing better than their own fallible judgments to guide them in interpreting the Bible.

In many other departments of human knowledge, men accept much of what they believe, on the testimony of some competent authority. For example, there is such a thing as a code of civil law by which the affairs of the nation are governed; but while this system of law is of supreme authority, and complete in itself, it has to be interpreted and applied by a living court of some sort, which defines what the law means. Any man who attempts to be his own lawyer, is generally a fool for his pains. Now why should we assume, that

while a living court is necessary to interpret the law of man, to men, no such authority is necessary to interpret the law of God to men, but each man can make his own interpretation, for himself?

Catholic Churchmen claim that there is, and there can be, in the nature of the case, only one remedy for the confused teaching of modern Protestantism, and that is, to show men plainly that God did not make a revelation of truth, incorporate it in a book, and then leave that book to be understood or misunderstood by the individual; but that, before God inspired the New Testament at all, He first created a corporate, living organism, a court of appeal, which was to exist always, and to this Church He commits His revelation.

Has, then, the Catholic Church anything better to offer than individual interpretation as a method of determining the truth of revelation? To answer this, we must go back for a moment, and start again with our original assumption that our Lord gave His revelation of divine truth to the Apostles, complete in substance, and that the Church cannot add to that revelation. How then does the Holy Spirit begin His work? The Protestant reply was, By inspiring the Bible; but we claim that something else comes first. In other words, the Holy Spirit, as we have already shown, guided the Apostles to complete the organization of the Catholic Church, many years before a word of the New Testament was written. When the

Church begins to teach, the Holy Spirit does two things: He so guides the minds of the Apostles that they all, everywhere, preach and teach the same thing, and He so opens the minds of those who hear, that the Church everywhere receives and accepts the same oral teaching; "continues steadfastly in the Apostles' doctrine." The Faith being thus definitely taught, and everywhere received, must necessarily begin to assume exact expression in creed forms; and to such forms the Bible frequently alludes, as existing when it was written. "Hold the pattern of sound words" (II. Tim. i. 13). "Contend earnestly for the Faith which was once for all delivered to the saints" (Jude 3). 'The holy commandment delivered" (II. Pet. ii. 21).

The Faith would also naturally find its formal expression through the sacramental formulae which were necessary for valid administration of the sacraments; and in the elemental creeds taught the candidates for Baptism. So far the New Testament does not exist, but the Catholic Faith does, and is expressed in more or less definite creed forms.

Now the Holy Spirit begins His next work, in moving certain men in the Church to write certain letters and historic accounts of our Lord's life, and in guiding them in the selection of the material, and in correctly stating the facts with which they deal. Thus we get the books of the New Testa-

ment Scriptures. These scriptures embody the Faith already taught, but they do not originate it.

As time went on, there was some dispute or question, which demanded a further definition of the Faith, or of some point of discipline; and we see exactly how the Apostles determined it, by noting their action at the Council of Jerusalem, which represented the "Whole Church"; at which council the Apostles and Elders announced the decision thus: "It seemed good to the Holy Ghost and to us." That is, they distinctly claim that the Holy Ghost guided their counsels, when the Church spoke as a whole, through them. When a serious dispute about doctrine arose, a general council considered the matter, and the creed was further defined. Now we must be exceedingly careful to note on what this decision was based; and what it accomplished. It certainly did not add anything new to the Faith: did not pretend to be in any sense a new revelation of truth. The council was called for one purpose, and only one; namely, to bring to a focus, as it were, the teaching of the whole Church about the matter in dispute; and so the voice of the council was regarded as infallible, only so far as it was representative of the whole Church, which the Lord had promised to guide. In the great general councils of the Church, the question put to every representative was, "What has always been the teaching about the matter in your Diocese?" and if the replies produced a gen-

eral consensus of opinion, then it was regarded as final. But even then the decision of the council had to be delivered to the Church, and generally accepted by the whole Church, before it became an article of Faith.

In this way, the great Catholic Creed of Nicea was formulated and delivered, before the Church was divided; and so it is the teaching of the whole Church, as finally defined in 451 at Chalcedon. Now the Catholic Faith of the Church thus defined, is not in any sense a rival of Holy Scripture; much less is it an addition to the revelation of the Bible; but it is the Church's definition of what she has always believed, even before the New Testament was written. The Church constantly verifies it by the Bible, and finds in the Bible scriptural testimony to its truth.

Thus we believe that the Catholic Faith furnishes a standard of interpretation, by which the Bible may be correctly understood. The Anglo-Catholic claims that the Church is the "witness and keeper of Holy Writ." He accepts the Holy Scriptures as the Word of God, as they have been interpreted by the Church *semper, ubique, et ab omnibus.*

That is the true Faith, and that is the true interpretation of the Bible, which has been held always, everywhere, and by all Churchmen. Apart from the Catholic Creeds, such interpretation is embodied in the decisions of the general councils,

in the writings of the Fathers, in the liturgies and offices of the Church, and in her constant traditions and customs: and to these the Churchman appeals, as giving the Catholic sense of Holy Scripture.

A Protestant might ask at this point, Is not a modern Christian, with twentieth century scholarship behind him, far better able to tell what the Bible means, than one of the Fathers of the second century? And we reply, No: for the thing we want is not merely, or primarily, scholarly exegesis, but *contemporaneous testimony,* as to how the Bible was understood, and interpreted, from the first. The difference between, say, Justin Martyr, and a modern scholar, is just this: Justin Martyr is competent to tell how the disciples of St. John were taught to interpret the Bible, and how it was understood in his time; whereas the modern scholar, with all his fine exegesis, lives some eighteen centuries too late, to do anything of the sort. We do not appeal to the Fathers primarily for their personal *opinion,* but for their personal *testimony,* as to a matter of fact. And whereas one of the Fathers might be very deficient in modern methods of textual criticism, he might make a first-rate witness as to how the Bible was understood in his day.

The initial mistake of Protestants is, as we believe, the assumption that the Lord promised the guidance of the Holy Spirit to individuals,

as individuals, in the interpretation of the Bible. No doubt the Holy Spirit does help individuals to enter more fully into the spiritual meaning of the Bible, and in the understanding of doctrine. But in the formulation of dogma, the Spirit's guidance was promised to the Church as a whole; not to any one part, or branch of it, not to any individual in it, be he Pope or layman.

The Church, not the individual, is the organ of the Spirit's utterance. Individuals might err; but against the Church as such, "the gates of hell shall not prevail" (Matt. xvi. 18). It was to be "the Church of the living God: the pillar and ground of the truth" (I. Tim. iii. 15). The Lord was speaking to the ministerial nucleus of the Church, when He said, "the Spirit shall guide you into all the truth"(John xvi. 13). He was not speaking to men at large.

The whole Church defines her belief through a general council. The Anglo-Catholic Church recognizes the authority of the great general councils of the Church, and accepts their decisions as binding upon herself. Her appeal, as against the claims of Rome, has always been to a free and open General Council of the whole Church. Such an appeal was made before, during, and after the Reformation; but in every case it was defeated by the Popes (chiefly Martin V.), who naturally were afraid of the result of such open and general discussion and consideration of their claims, as a general council would bring out.

Most unfortunately the suspension of intercommunion between East and West and again between Anglicans and Romans, has rendered the calling of a general council impossible, at least for the present age. But fortunately, in the providence of God, before intercommunion was suspended, the Catholic Faith had been sufficiently defined to furnish criteria for the decision of theological questions, and for the consistent interpretation of Holy Scriptures; and however desirable another general council might be, such a council is not necessary at present for the definition of truth, or the detection of heresy. Until a general council is again possible, local synods and provincial councils must be guided by the Law of Catholic consent, as they were, previous to A. D. 325, and as they have been practically since A. D. 681.

If you remember how divided Protestants became in their belief almost immediately after the Reformation, and you find a fairly consistent scheme of teaching voiced by the Catholic Church everywhere for many centuries, it is difficult to account for this fact, unless you assume that some supernatural guidance has been at work, overruling the speculations of men, directing their teaching, and opening the hearts of others, for its recognition and acceptance. No matter how much Greeks, Anglicans, and Romans may differ about some things, no matter how much Rome may have added to the Faith, they all still teach virtually

the same truth about the Holy Trinity, the Incarnation, the Atonement, the Resurrection and Ascension, about the necessity of Faith and Repentance, about the divine origin and authority of the Church, the functions of the ministry, the sacramental system, the inspiration of Holy Scriptures, the duty of worship, the observance of the Christian year, and many other matters.

Wherever there is any important difference, as, for example, between the Anglican and Roman Churches, we believe it is simply due to the fact that Rome has in just so far abandoned the rule of *universal consent,* and has developed teachings unknown to antiquity; because she has practically committed herself to a doctrine of development, which makes "an appeal to history treason"; and because she has made the definitions of one man "irreformable of themselves," binding upon her conscience, without regard to the witness of the Church. The Anglo-Roman controversy is not the result of the failure of the Catholic method of determining the truth of revelation, but is the result of *an abandonment of that method, on the part of Rome,* and the substitution of one distinctly Roman.

In asserting that the Bible does not necessarily interpret itself correctly to the individual Protestant, let it not be inferred that the Church slights or undervalues the Bible; or that in insisting on the necessity of Catholic interpretation, we have any wish to undermine the sufficiency of the Holy

Scriptures, in any way. So far from the Church neglecting or undervaluing the Holy Scriptures, the exact reverse is true, as will be seen from the following facts:

First, every Churchman confesses his belief in the inspiration of the Holy Scriptures when he asserts in the Nicene Creed that "the Holy Ghost spake by the prophets" of the Old Testament.

Second, wherever the Prayer Book services are used in full, every day of the year, at least four chapters of the Bible are read publicly, as are also six or eight psalms, and two selections from the Gospels and Epistles; to say nothing of the fact that much of the service is in scriptural language. So a Churchman hears at least ten times as much Scripture in his Church as a Protestant hears in his extempore worship.

Third, the Church has a system for setting forth the great Gospel facts of the Bible, which Protestantism wholly lacks. The Church takes each great event of the Gospel, and sets apart a day, or a series of days, for its commemoration; so that in the festivals and fasts of the Christian year, each great Gospel truth is set forth and emphasized in its chronological order; beginning with Advent, which teaches the fact of our Lord's coming, and then proceeding through Christmas, Epiphany, Lent, Holy Week, Good Friday, Easter, Ascension, following closely the Gospel narrative of our Lord's life. Again it must be noted, that each festival gathers around it parts of the Holy Scripture

which refer to its theme. Thus the Church develops a marvellous plan of reading and teaching the Scripture itself, according to an intelligent system, and so sets forth the *whole* Scripture as it bears on our salvation through the Lord Christ. The priest of the Church is not left to make his own selections, read his own favorite passages merely, and give the people just as little of the Scriptures as he sees fit.

As a matter of fact, Protestantism, which makes a great show of exalting the Holy Scriptures, has absolutely no systematic method of reading them or grouping them, and a Protestant hears very much less of them read in public, than does a Catholic Churchman.

Moreover one of the most notable advantages of a liturgical system of worship is, that the Prayer Book constantly rehearses the Catholic doctrinal interpretation of the Holy Scriptures before the worshippers, and puts its language in the mouths of both priest and people; so that even if an individual priest should teach some false doctrine, the Church services furnish the antidote and correction, which he himself is obliged to read to his people. The liturgy furnishes the congregation with a constant standard of doctrine, by which they can test the preaching of an individual, and determine its Scriptural character. The extempore worship of Protestantism furnishes no such safeguard against unscriptural teaching on the part of its ministers.

To put the case in a few words in conclusion: The Protestant method of getting the truth is individual interpretation of the Holy Scriptures; which recognizes no central teaching authority, and produces no agreement among Christians as to what the Scriptures teach, and therefore furnishes no changeless ground of certitude. The Roman Catholic method, as we shall find, is, that truth is defined by the infallible pronouncements of one man in the Church, speaking for the Church; for which method we find neither scriptural nor primitive authority of any kind; which breaks down in practice; and which furnishes no ground of certitude. The Catholic Churchman, who is neither Romanist nor Protestant, accepts as the Revelation of God the Holy Scriptures, as interpreted by the Fathers of the Church, and the Catholic doctrine which has been held and taught always and everywhere from the first, in the Church, and has been voiced by general councils of the whole Church, and formulated in the Catholic Faith. In this way, and in this way alone, do we discover any changeless ground of certitude, any secure assurance that what we hold is the revealed truth of Almighty God, as taught by the Son of God.

CHAPTER XV

PAPAL INFALLIBILITY

THE Roman Catholic theory of determining the truth of Revelation is expressed in what is commonly known as the doctrine of Papal Infallibility, a doctrine which was formally announced to the Christian world by the Vatican Council, in July, A.D. 1870. The statement of it was this:

"It is a dogma divinely revealed, that the Roman Pontiff, when he speaks *ex Cathedra* (that is, when, in discharge of the office of pastor and doctor of all Christians by virtue of his supreme Apostolic authority, he defines a doctrine regarding faith and morals to be held by the universal Church), by the divine assistance promised to him in blessed Peter, is possessed of that infallibility with which the Divine Redeemer willed that His Church should be endowed, for defining doctrine regarding faith and morals; and that therefore, such definitions of the Roman Pontiff are irre-

formable of themselves; and not from the consent of the Church." This is the Vatican decree.

Now we must notice carefully, exactly what this means; for the ordinary Protestant notion of Papal Infallibility, is a mistake. Many Protestants imagine that Romans claim that the Pope cannot be mistaken in anything he says; or worse yet, that he claims to be incapable of sin. This is all nonsense. The claim of infallibility is this: That when the Pope speaks with a certain formality, as the divinely appointed head of the Church, and pronounces on questions of faith and morals for the benefit of the whole Church, he is saved from error by the guidance of the Holy Spirit. Outside of such formal pronouncements, the Pope is supposed to be liable to error; that is, when he teaches, not as Pope, but as private doctor; and certainly no Pope ever claimed to be sinless, at any time.

It is claimed that the Pope of Rome is the Vicar of Christ, as successor of St. Peter, and the infallible guide in faith and morals, for all men, of all time. Now no doubt in some respects it would seem like a very desirable thing, to be able to refer all complicated questions and controversies at once to the decision of one man, who would be infallibly guided by the Holy Ghost. But the question is, not whether it would be desirable, but simply whether God has provided any such short and easy method of getting rid of doubt, and solving difficulties, and so allows us to shirk all

moral responsibility for the effort to find out what is the truth, in some more indirect fashion. God's methods are effective; but they are seldom simple, and never short and easy, in the sense of demanding no use of our reason, no effort, and no patience. Has He then, conferred the gift of infallibility on any one man in the Church?

We have already seen that there is no scriptural evidence that St. Peter and his successors were appointed heads of the Church. Most certainly, no promise of infallibility was made to St. Peter personally. So far as the Lord promised the guidance of the Holy Spirit, it was to the whole Church, not to any one part of it, and much less to any one man in it. Then, too, it is curious, if for nineteen centuries the Popes of Rome have been infallible, that the fact should not have been formally proclaimed to the whole world until July in 1870, as an article of Faith divinely revealed.

If the doctrine of Papal Infallibility be true, then certainly it is a very vital matter; and one would think it ought to have been asserted plainly by the ancient general councils. But most certainly it was not. Then too, if it was the Pope's function to pronounce upon doctrine and to determine its orthodoxy, how is it that the Popes did not formulate the creeds; but that when the Faith required further definition by reason of a new controversy, it was necessary to call a general council, and to consult the whole Church, at an

enormous expenditure of time, and money, and vitality?

Probably there never was greater doctrinal discussion and confusion in the Christian Church than in the second century. The points under discussion at that time were fundamental. The Creed was not yet fully formulated, and the canon of Holy Scripture was not settled, the first general council had not yet been held. Certainly there was great need of infallible papal definitions, if the Church was to determine truth by their aid.

But in this age, there is not the slightest evidence that one single point was settled by any such definition; nor of any supposition that any truth could be so settled.

Take again the time of the Arian heresy in the fourth century, when the whole Church was distracted by the denial of our Lord's deity. The most vital of Christian truths was at stake. The whole future of the Church depended upon the settlement of this heresy. No situation can be imagined, in which there was greater need of an authoritative papal definition to restore peace and safety to the Church; and yet such papal decision had nothing whatever to do with the suppression of the heresy, for the matter was settled by a general council, called by the Emperor Constantine, of which Hosius was the president. Athanasius of Alexandria, as we found in the last chapter, won the victory for the Church, as defender of the Faith; while some thirty years later the Pope Li-

berius, signed a semi-Arian creed, and repudiated Athanasius.

In the XIIIth chapter, we also called attention to the fact that the second council of Constantinople in 381 settled and defined the doctrine concerning the deity of the Holy Ghost, and that the Pope was not even represented in the council. Thus the two most vital points of Christian doctrine, at times of the Church's most critical need, were settled by general councils; and papal definitions served no function whatever. Certainly this ought to be in itself decisive as against the claim that papal infallibility is the source from which the Church receives her Faith.

Surely it would have been much easier, when these heresies sprang up, simply to refer the matter to the Pope, and get an official pronouncement which would be infallible, and from which no one could appeal. And yet it seemed never to occur to any one to do this, during many centuries, when the Church was torn and distracted by false teachers and by heresies, and when the function of papal infallibility would have been of enormous service. There cannot be any question but that Pope Liberius signed an heretical creed, and that Pope Honorius was a Monothelite heretic and was condemned as such by the sixth general council, and excommunicated. It would be an easy matter to prove that various Popes have contradicted each other in their formal decisions, times without number; that they have formally committed themselves

to palpable errors and blunders; and that the Church has not hesitated to revise their definitions in any particular case, when they have been in the wrong. Of course it will be replied by Romans, that when the Popes thus erred they were not speaking *ex cathedra,* that is, with the formality necessary to infallibility; but that they erred merely as private doctors, as ordinary teachers, who are liable to mistakes.

We reply that these pronouncements have been just as formal as the Popes could make them, that they have been thrown into the form of decrees and bulls and pronouncements of the most official and technical kind, and have been backed up and enforced by threats of anathema and excommunication. It is impossible to imagine how an infallible pronouncement could be given out more officially, or more formally. So we ask, How are you going to tell which pronouncements are infallible, and which are not?

And this brings us at once to a very important fact; namely, that Romans themselves are not at all agreed as to what constitutes an infallible utterance. What does Infallibility mean? Cardinal Newman gave one definition, Cardinal Manning, another, another writer gives six possible meanings, and still another gives several others. Then we ask, If you cannot be infallibly sure that in any given case the Pope is speaking infallibly, and if you cannot infallibly define just what infallibility itself means, what possible use is an in-

fallible pronouncement of any sort? Apparently the Pope himself must infallibly declare that he is declaring infallibly. But how do you know that this first declaration, is itself infallible? Apparently some infallible authority has got to pronounce on infallibility, and so you have two difficulties, instead of one. When Roman Catholics are pressed with the difficulties, they are apt to admit that as a matter of fact the Pope has spoken infallibly only two or three times; but if this be true, then he has used this wonderful gift only two or three times in nineteen centuries. As a matter of fact then, has the infallibility been of any earthly use as a guide for settling the multitude of vital questions, which have clamored for settlement, in every age of the Church's life?

To assert that infallibility is the God-given means of ascertaining the truth for the Church in matters of faith and morals, and yet to admit that this faculty has been used effectually only two or three times, is simply to make the doctrine of infallibility futile in the extreme. It is to assert the divine creation, of an enormous inestimable power, that has been after all practically useless. So far as history testifies, no *vital* issue was ever settled by an infallible decree. Some Romans go so far as to say that the Pope has spoken infallibly only once; and that, when Pius IX, in 1854, decreed the Immaculate Conception of the Blessed Virgin Mary.

It is said by Romans that when the Pope pro-

nounces infallibly upon matters of faith and morals, he does not teach *new* truth, but merely declares explicitly, what has always been held implicitly by the Church from the beginning. But how can you know that any given doctrine was taught implicitly, that is informally, from the beginning, when there is no mention of it in the Holy Scriptures, or the creeds, or the early Fathers, or the devotional formularies of the Church; and when, after it is first suggested, it is condemned by some of the Popes, and is controverted by great doctors, long before it gains any hold in the Church? If the Pope finally pronounces upon it and supports it, then he certainly adds a new doctrine to the Catholic Faith; and who can tell where such a process shall stop, or what may be the Roman creed five hundred years hence? What security is there for knowing the truth in the Roman Church?

Suppose for a moment that the doctrine of Papal Infallibility is true, has it secured doctrinal stability for the Roman Church? Has it taught always and everywhere the same thing? Let us see what are the facts of the case.

The old doctrine of the Church was, that the invariableness of its teaching rested on two things: the Holy Scriptures as interpreted by the Apostolic Fathers, and the Catholic teaching of the whole Church, everywhere from the first. These two things furnish an invariable standard by which any one doctrine may be tested. But the decisions

of the Pope of Rome, as infallible teacher in faith and morals, are, as the decree says, "irreformable of themselves and not from the consent of the Church." That is, after he has cut himself loose from the Bible and the Church, there is nothing left by which the Pope's definitions can be tested.

The first example of a papal definition of doctrine made independently of a council occurred in 1854, when, under Jesuit influence, Pope Pius IX. declared that the doctrine that the Blessed Virgin was "preserved in the first instant of her conception from all stain of original sin, . . . was revealed by God, and is therefore to be firmly and steadfastly believed by all the faithful."

We must be careful to note exactly what this doctrine means and involves. Anglican Churchmen do not deny that the Blessed Virgin may have been so sanctified by the Holy Ghost, that she was preserved from actually committing sin, though this is merely a pious opinion. What the doctrine of the Immaculate Conception affirms is, that she did not inherit original sin, a sinful nature, the taint which has been transmitted from Adam; and if this be true, then it would seem to follow that the Blessed Virgin, and not our Lord, is the starting point of our redemption; the beginning of the new humanity, the second Adam; and that the inherited taint of sin was cut off by Mary, not by Christ; and that from Mary we inherit the new nature, rather than from Christ. Now of this doctrine, there is not the slightest hint in the Bible;

and when it first began to be taught, it was controverted and disputed. St. Ambrose, St. Augustine, and St. Thomas Aquinas, taught the contrary; and the whole Greek Church has always repudiated it. It virtually contradicts one of our Lord's unique attributes, namely, that He alone was born without taint of sin.

If this doctrine be true, then salvation begins with the Blessed Virgin, rather than with Christ; and yet this doctrine was proclaimed in 1854, as a dogma divinely revealed.

If it is the function of the infallible voice to teach the truth, it must equally be the function of such a voice to condemn that which imperils, or denies, the truth; and as a matter of fact, the Popes of Rome have been very free to condemn that which they believed to be error.

Let us take, now, that peculiarity of the Roman Church which to an Anglo-Catholic Churchman is perhaps the worst feature of modern Roman error, namely, the so-called "Cultus of the Blessed Virgin Mary." Anglicans admit at once, and teach, that the Blessed Virgin is worthy of all possible reverence and love which one human being can pay another, simply because God has chosen her to be the mother of the Son of God, His incarnate Son. She is thus the most exalted, the purest, the most holy of women, the first of saints: and so worthy of "all but adoring love." Roman Catholics will tell you that they merely ask the Blessed Virgin Mary to pray for them, as they

would ask any saint to pray for them; and that they honor her, because in exalting her they indirectly bear witness to the truth of the doctrine of the Incarnation. But is this a true statement of the case?

Is the Cultus of the Blessed Virgin confined within these limits? Most certainly the apostolic, primitive Church believed in the doctrine of the Incarnation, and no definition of the Church has ever gone beyond St. Paul's statement of the doctrine; and yet there is not the slightest hint in any of the writings of the Apostles, of anything remotely resembling the modern Cultus of the Blessed Virgin.

In 1803, the Roman congregation of Rites at Rome decreed that in the writings of St. Alphonsus Liguori, there is not one word that can justly be found fault with. Pope Pius IX. made Liguori a Doctor of the Church on this supposition, and therefore approved his writings.

Among these faultless writings, there is a book called the "Glories of Mary," a formal theological work in which we read:

"Queen, Mother, and Spouse of the King: to her belong dominion and power over all creatures. She is Queen of mercy, as Jesus is King of justice. In the Franciscan chronicles it is narrated that brother Leo once saw a red ladder on the top of which was Jesus Christ; and a white one on the top of which was His Most Holy Mother; and he saw some one who tried to ascend the red ladder,

and they mounted a few steps and fell; they tried again and again fell. They were then advised to go and try the white ladder, and by that one they easily ascended: for our Blessed Lady stretched out her hands, and helped them, and so they got safely to Heaven. . . . . Mary is our only refuge, help, and asylum. God before the birth of Mary complained by the mouth of the prophet Ezekiel, that there was no one to rise up and withhold Him from chastising sinners; but that He could find no one, for this office was reserved for our Blessed Lady, who withholds His arm until He is pacified. Often we shall be heard more quickly, and be thus preserved, if we have recourse to Mary and call upon her name, than we should if we called on the Name of Jesus our Saviour. Many things are asked from God, and are not granted; they are asked from Mary, and obtained. At the command of the Virgin all things obey, even God. The salvation of all depends on their being favored and protected by Mary. He who is protected by Mary will be saved; but he who is not will be lost. Mary has only to speak and her Son executes all."

Such is Liguori's teaching under the Pope's sanction.

The very last words which the Roman ritual puts into the mouth of a dying man, are these: "Mary, Mother of Grace, Mother of Mercy, do thou protect me from the foe, and receive me in the hour of death."

Whatever explanations Romans may give of

their prayers to the Blessed Virgin, the fact still remains, that precisely such prayers as are addressed to God, are addressed to her. This is obvious from what has been given; and all this amounts to a revolution of the Christian Faith, in making Mary, a more than half divine mediatrix. There is not one word in the Holy Scriptures to sanction this cultus. The Bible does call her "Blessed among women," "The Mother of the Lord," and asserts that she was "full of Grace," "highly favored," and that the Lord as a child, but only during His childhood, was subject to her. But our Lord said, when some one extolled His Mother, "yea, rather blessed are they that hear the Word and keep it." And at the marriage of Cana, our Lord refused to permit even His Mother to suggest to Him what He should do. From Whitsunday, when the Church begins its work, there is no further mention of the Blessed Virgin in the Bible. Nothing whatever is said of her. If we turn to the writings of the Fathers, we find that there is nothing in the least justifying the Roman doctrine, for over four or five hundred years, in what they wrote, and that when it first began to be broached, it was controverted as a novelty and a heresy.

But the dreadful thing about this doctrine is, that it ascribes powers and attributes to the Blessed Virgin, which belong to God alone; it represents the Lord Christ as stern and hard, and the Blessed Virgin as kind and loving; it makes her a me-

diatrix between us and Christ, and makes Him alter His will at her demand. The Blessed Virgin is said actually to have a coördinate share in our redemption, with the Lord Christ Himself. Dr. Pusey in his Eirenicon, quotes abundant proof of this fact, as for example, from De Salazar of the Roman Church in Spain, as follows:

"And since she had this in common with Christ, that she is said really and perfectly to have given and offered the price of our redemption" (*i. e.*, her Son), "therefore she bears, together with Him, all the titles and names which are wont to be ascribed to Christ, and is rightly called Redemptress, Restoress, Mediatress, Authoress, and cause of our salvation" (Eirenicon, p. 157-158).

Again, in the Encyclical of 1849 Pope Pius IX., addressing the whole Roman Church, we read: "Ye know very well, venerable brethren, that the whole of our confidence is placed in the most Holy Virgin, since God has placed in Mary the fulness of all good, that accordingly we may know, that if there is any hope in us, if any grace, if any salvation, it redounds to us from her; because such is His will, who hath willed that we should have everything from Mary" (Eirenicon, p. 123).

Surely the witness of a Pope is unimpeachable as to what is the authorized teaching in the Roman Church.

Of course there are other points of doctrine in which the Anglican Church differs radically from

Rome; but we are dealing at this point, not so much with individual doctrines, as with the *Roman principle of defining doctrine,* and we have referred to the Cultus of the Blessed Virgin merely to show that the Roman theory of getting the truth through the infallible pronouncements of one man, fails utterly in protecting the Church from serious error; and leaves us in entire doubt as to what will be the faith of the Roman Church in the future. There is no secure anchorage of the Faith apart from the witness of Holy Scripture as interpreted by the Fathers and the universal testimony of the Church from the first. Rome's boast of always teaching the same thing, is easily proved to be futile, when she is brought to the test of universal Catholic tradition, and the distinctly traceable growth of false doctrine from age to age. Rome is fond of taunting us with the fact that there are wide differences of opinion tolerated in the Anglo-Catholic Church; but the difference is a thousand times less, than the difference between the teaching of the Roman Church to-day, and the Catholic Church of the past. The Anglican Church may tolerate important difference of belief; but she certainly is not committed to the principle of development, nor to the doctrine of infallibility, which render all security impossible.

Roman Catholics sometimes admit that the Anglican Church teaches "most Catholic doctrines," but they affirm that Anglicans select these doctrines from the Catholic Faith, by their individ-

ual private judgment; whereas the only true basis of Catholic belief, is authority; and assert that unless Catholic doctrine is accepted as defined by authority, holding and teaching it, it is a purely Protestant proceeding, and furnishes no basis whatever for certitude. The reply to this is very obvious. Of course Roman Catholics mean by "authority,"the authority of a papal definition "irreformable of itself," "independently of the Church"; whereas Anglicans mean by authority, the authority of the Catholic Church, as expressed in Holy Scriptures and the Catholic Creeds and the consensus of tradition, which has been voiced by the general councils. Even as late as 1851, Dr. Wiseman, Cardinal Archbishop of Westminster, could write as to the method of settling disputes in matters of faith:

"The method pursued would be, to examine most accurately the writings of the Fathers of the Church, to ascertain what in different countries, and in different ages, was by them used; and the collecting the suffrages of all the world, and of all times—not indeed to create a new article of Faith —but to define what has already been the Faith of the Catholic Church. It is conducted in every instance as a matter of historical inquiry; and all human prudence is used to arrive at a judicious decision."

Thus the Roman Cardinal expresses the Anglican position or method of determining what is of authority. We have already shown that the

deity of our Lord and of the Holy Ghost, were defined by the authority of general councils and that a papal definition had nothing whatever to do with formulating the Church's faith, in these vital matters.

Our reply then, is, that Anglicans accept the Catholic Faith in its entirety, on the authority of the Catholic Church, as the Faith is set forth by the Church itself; and it is exactly for this reason, that Anglicans refuse to accept the definitions of one man in the Church, independently of the Church.

Moreover, previous to 1854, when the Pope defined the doctrine of the Immaculate Conception, not one single doctrine of the Roman Church had ever been received by papal definition, independently of a council; and so when Romans speak of "authority," they use the word in a strictly modern and limited sense, which is *Roman,* but not Catholic. To assert that there can be no Catholic authority apart from papal definitions, is historically so inaccurate as to be absurd.

Again, Romans often point to differences of opinion which are tolerated in the Anglican Church, as if the Church in tolerating them committed herself to error, or sanctioned heresy. There are two or three things to be said in answer to this. First, the actual doctrinal differences held among Anglicans are constantly exaggerated by Romans, for purposes that of course are quite obvious. Then, we are not disposed to deny that there is,

at present, a lack of doctrinal discipline in the Anglo-Catholic Church, which is greatly to be regretted. But we affirm that this is a matter which will correct itself, as time goes on, because the teaching of the Church itself, in its authorized formularies is conspicuously orthodox, so that no charge of heresy can be brought against it.

Moreover this is exactly the reply of the Roman Church, under certain circumstances, when she is charged by Anglicans with teaching certain false doctrines. For example: some years ago, Dr. Pusey published quotations from accredited Roman writers, giving certain doctrines concerning the Blessed Virgin, which seemed to be but little short of blasphemous. Cardinal Newman replied, that we must distinguish between that doctrine which was tolerated by the Church, and that which was *de fide, i.e.,* the teaching of the Church itself; between individual errors, and corporate definitions; and if such distinction is legitimate in freeing the Roman Church from the charge of error, why is not the same distinction legitimate when applied to Anglican teaching? Certainly no eccentric teacher in the Anglican Church has ever taught anything much worse than the Co-presence of the Blessed Virgin Mary in the Sacrament of the Altar, which has been at least suggested in the Roman communion.

CHAPTER XVI

THE MINISTRY OF THE CHURCH

WE HAVE found how the Church receives and defines the Revelation of Jesus Christ, through the guidance of the Holy Spirit. Now it is necessary to find how and through whom she teaches the faith. We must remember that the Church is not merely a library of inspired books and documents for the consultation of students and experts, but it is a great living organism, and *must teach by a living voice* in all ages.

Our Lord said, Go *preach* the Gospel to every creature; and men were told not merely to *read* the Bible, but to *hear* the Church; and so it is obvious that there must be some ministerial order of men who shall be authorized to teach the Faith, and bring it to bear directly on the hearts and lives of men, by personal witness, unto the uttermost parts of the earth. If laymen are to feel any obligation to follow and obey this teaching, the teachers must be able to show that they have re-

ceived a commission from the Lord Christ, authorizing them to teach in His Name. When a man is made a minister of Christ, the Holy Spirit does two things: First, he puts the thought into the man's heart, that he ought to become a priest; and thus the man is impelled to seek Holy Orders. This is God's call, or vocation. But vocation does not give authority to preach. Then secondly, the Holy Spirit gives the man the grace of Holy Orders, the stamp of priestly character, through ordination; by which our Lord's commission to teach is transferred to him by the Church, and this is called *mission*. These two things are necessary; the man must be *called*, and he must be *sent*.

The ordinary Protestant idea seems to be, that vocation, or the inward call, makes a man a minister of God; and that ordination is simply the public act on the part of the congregation, or of the Church officers, by which (after the man has been examined by them) they certify to their belief that he has been truly called of God to preach the Gospel.

In other words, ministerial character or authority, according to Protestants, really depends on vocation or the inward call, and not primarily on ordination. A Catholic Churchman replies to this assumption, that the inward call may be sufficient evidence to the man himself that he is to be a minister of Christ; but it certainly cannot be to anybody else, because no one can see his heart. Moreover, after a while the man may find that he

was mistaken about the inward call. Was he then really a minister of Christ, and are we to be left in utter uncertainty about it?

We have found that the Church is a great visible Kingdom, and it follows that if we are to know who are its visible officers, there must be some visible sign or act which we can see, by which the officer is commissioned; otherwise we cannot be sure of his official character. No man is an officer of a Kingdom just because he thinks he is, or because he believes that God wants him to be, or that he ought to be. The inward call of the Holy Spirit, by its very nature, is out of the reach of proof or disproof; and so cannot be of any use to us, however much it may satisfy the man himself. There must be something else besides the inward call.

Take ordination, then, by delegates from the congregation. Does this give ministerial authority? Certainly not; because laymen cannot possibly give that which they never had, that is, ministerial authority. A stream cannot rise higher than its source; and a layman who is ordained by a layman, must be a layman still.

If, then, the inward call does not convey authority, and the congregation of laymen cannot give it, surely it must come from the persons who do the ordaining, who were themselves officials of the Church. Very well; now the question is, where did they get it? And if we reply, as apparently we must, that they got it from those who

ordained them, then certainly we are at once committed to the principle of authority transmitted from person to person, through ordination. In other words, we virtually hold a doctrine of Apostolic Succession.

Now a chain cannot hang in mid-air; it must be attached somewhere, to some point of suspension. Transmitted authority must start from some original source; and if, as we found, it cannot begin with a layman, where can it begin, short of the Lord Christ, who, as we have found, chose twelve men, and ordained them by an outward sign, and said to them, "As My Father hath sent Me, even so send I you"? If you can trace your ministerial pedigree back to this source, then you can certainly prove your right to teach in Christ's Name, but not otherwise; and so a Churchman says to a man who claims to be a minister on any other basis, "You may be a very good and holy man. We do not question this in the least. You may also be called in your heart by the Holy Spirit, to preach the Gospel. We cannot know anything about that, one way or the other. What we want, is the credentials of your official authority. You *may* be *called*. You *must* be *sent*. *WHO SENT YOU?*"

This question is far more vital than at first it seems; because, how is any layman to know that he fulfils his duty in obeying and supporting those whom the Lord sends to represent Him, when he obeys and supports you? How is he to be sure of

receiving the grace of valid sacraments at your hands, unless you prove in some way that you inherit the Lord's commission to administer Sacraments in His Name? The Government of the United States cannot be sure that it is dealing directly with the Empire of Great Britain, through its Ambassador in Washington, until the credentials of the Ambassador's authority have been passed upon and certified. How is any layman to have any security of hearing the truth from you, unless you are sent by the great teaching body which the Holy Spirit guides, and which must put the truth in your mouth, and see that you teach it, just as it is given you to teach?

You must claim to speak by some authority. If you come to me in your own name, then you cannot expect me to listen to you, any more than to any other layman. If on the other hand, you come and claim to speak in the Name of the Lord Christ (and this is a tremendous and very awful claim for any living man to make), then you are bound to give me some reasonable credentials of your authority so to do; credentials which are tangible, and subject to ordinary laws of evidence, which I can test, accept, or reject, as I deem best. Before I can render you my allegiance, as representing the Lord, I must be sure of your authority, beyond a doubt.

To this demand, a Protestant may reply, Even if we cannot trace our ministry back to Christ's original commission, you must admit that the

Lord has blessed our ministerial work, and so has accepted us, as His servants, whether we inherit an outward commission, or not.[1]

We reply that when God established a new ministry of any sort, He always gave its members a special gift, to prove their authority before men. He enabled them to work miracles. Moses proved his commission by working miracles; the Christian Apostles proved their commission at first by working miracles, and the commission being thus asserted, the power was taken away. God's blessing upon conscientious work does not make a man a minister, otherwise all earnest men who did any religious work, would be ministers, *de facto*.

Now we must turn to the Holy Scriptures, and find out, if we can, how the Christian ministry originated, what was its commission, and how it was to be perpetuated from one age to another; and it will be necessary to repeat here, part of what was said in the Vth chapter, concerning our Lord's acts and words in selecting and sending the ministry of His Church.

He begins by selecting twelve men, to whom He gives the technical name of Apostles. They are His constant companions, and receive His constant instructions. He promises them, that He will build His Church, and will ratify in heaven their ministerial discipline on earth; saying,

[1] Then apparently we must wait to see whether a man succeeds or fails before we can determine whether he is a minister or not. How much success settles the question?

"Whatsoever ye shall bind on earth, shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven" (Matt. xviii. 18).

After He rose from the dead, on Easter night, He said to them, "Peace be unto you: as the Father hath sent Me, even so send I you. And when He had said this, He breathed on them, and saith unto them, Receive ye the Holy Ghost; whosesoever sins ye forgive they are forgiven unto them; and whosesoever sins ye retain, they are retained" (John xx. 21). Just before our Lord's Ascension He said to them again, "All authority hath been given unto Me in heaven and on earth. Go ye therefore, and make disciples of all the nations, baptizing them in the Name of the Father and of the Son and of the Holy Ghost: teaching them to observe all things whatsoever I commanded you; and lo! I am with you always, even unto the end of the world" (Matt. xxviii. 18-20).

Again He says to them, "Ye shall receive power, when the Holy Ghost is come upon you: and ye shall be My witnesses, both in Jerusalem, and in all Judea and Samaria, and unto the uttermost parts of the earth"(Acts i. 8).

Notice that our Lord ordained these men by an outward sign (breathing on them), with ordaining words, and a gift of the Holy Ghost; and thus He conveys to them His own authority, commissioning them to remit sins, to baptize, to teach; and He promises to be with them alway, unto the end of the world. Before this, He had promised to ratify

in heaven their exercise of discipline in the Church, and had bade them offer the Holy Eucharist in remembrance of Him. This endowment of authority to represent Him, to teach in His Name, was so real, that He could say to them, "He that heareth you, heareth Me; and He that despiseth you, despiseth Me." Here, then, we have the original and only historic commission of the Christian ministry, conferred by the Lord Himself; the one source and pledge of its authority.

Was this authority to be transmitted by these men to others, so that the ministry should perpetuate itself from age to age? Notice our Lord promises to be with them, and they were to witness to Him unto the uttermost parts of the earth in place, and to the end of the world in time. Then if this be so, they must live always, and go everywhere, or else the order to which they belonged must continue always and extend everywhere throughout the world.

The continuity of the Apostolic order is involved in the terms of the Apostles' commission. And moreover, they unquestionably believed that it was to be continuous, for immediately after the Lord's Ascension they begin at once to expand the ministry, as if by His express direction, electing Matthias to the "apostleship" (Acts i. 25). Paul and Barnabas are afterwards added to the twelve. After Pentecost, they ordain seven deacons, and elders in every city; and so we have the three

orders of the Apostolic ministry: Apostles, Elders, and Deacons.

We have a plain instance of the transfer of the Apostolic office, from the Apostles to the second generation of Apostles (so to speak), when St. Paul ordains Timothy, by laying on of hands, and says to him, "Stir up the gift that is in thee THROUGH the putting on of my hands" . . . "given thee WITH the laying on of the hands of the presbytery" (II. Tim. i. 6).

That is, the ordination gift of the Holy Spirit is conveyed through St. Paul's Apostolic hands, while the presbytery lay on their hands with him as a sign of their assent to the ordination. This is the custom of the Church to-day. St. Paul also ordains Titus, and to both Timothy and Titus, he gives authority to ordain, charge, and rebuke elders or presbyters, and to superintend the doctrine and conduct of Presbyters and Deacons; in short, what amounts to *episcopal authority,* over both Elders and Deacons. So if Timothy and Titus were not Bishops, their commission, and their position in the Church, is wholly inexplicable. The ancient historians agree that Timothy was Bishop of Ephesus, and Titus of Crete.

In the Book of the Revelation of St. John, each one of the seven Churches of Asia is represented as having a chief pastor, who is called an Angel or Messenger; who is held responsible for all the clergy in his city; and who could not thus be held responsible, unless he was in a position of author-

ity over them, and exercised episcopal supervision (Rev. ii. 1).

If it is said that in the New Testament the names bishop and presbyter are sometimes applied to the same person, and that the inference is that all presbyters were bishops, or that there were no bishops at all, we reply, that a confusion of *names,* is not necessarily a confusion of *things;* and that we are not after names, but facts; and that if an order of men be given episcopal oversight over presbyters or elders, we have the *unquestioned fact* of Episcopacy, and it matters not an atom what you call that order, as long as it exists, and exercises distinct functions as an order, superior to Presbyters. At first the officers of the Church seem to have been called Apostles, Elders, and Deacons; and then, later, the term Apostle was restricted to the original twelve, and their successors were called Bishops; so that the three orders were universally called Bishops, Priests, and Deacons, in the next generation; and we believe that this form of the Christian ministry is the only one recognized by the Bible as prevailing through the first century.

We come now to consider the Presbyterian theory, and it is this. Most of the eminent Presbyterian scholars admit that from the year 150, Episcopacy prevailed throughout the world, in East and West;[2] and that no other form of the ministry was

[2] See Timlow's *Plain Footprints.*

known until the Reformation, that is for fourteen hundred years. Their supposition is, that the original ministry of the Church, being presbyterian in form, individual presbyters, who presided in presbyterian assemblies, gradually acquired power and authority over other presbyters, until Episcopacy was developed: and that this change took place between the death of St. John in the year 90, and the year 150. In other words, this radical revolution in the original form of government, was accomplished in about sixty years.

If this supposition be correct, then several things necessarily follow. First, that our Lord's original institution was subverted and revolutionized by His followers, almost immediately after His departure; and that such a revolutionary condition continued without interruption for fourteen hundred years, and existed everywhere throughout the Church. We ask, what was the Lord's will in the matter? Had He abandoned His Mystical Body, or was He powerless to prevent this complete thwarting of His original purpose? Then, secondly, it follows that all the great Fathers of the early Apostolic Church were prevaricators; for they testify to the existence of episcopal government from the first. Why should men who gave their lives for the Church, deliberately connive to misrepresent its history and to pervert its true nature? Thirdly, if such a revolution took place, it must have been accomplished in a very short time, without protest or disturbance of any sort

or description; for there is absolutely no record of any such disturbing process in Church history. Suppose that some modern Presbyterian minister should begin to claim superior authority over his fellow ministers, and so to start a movement for the establishment of Episcopacy, in the Presbyterian Church. Could he do it without protest? Would not the attempt stir up a tremendous protest, and opposition? The whole Presbyterian Church would be shaken from end to end, and would go to pieces under the strain, if the movement were strong enough to hold out.

Yet we are asked to believe, that just this thing occurred in the early Church within a few years, and that no serious protest was offered, no opposition was made. No record of the change can be found, and men everywhere wrote and spoke in absolute ignorance of any such occurrence.

Then, fourthly, we are asked to believe that at the Reformation, the original and primitive presbyterian government was re-discovered and re-established by an ex-monk and a French layman, although the immediate result of this restoration was the division of Protestant Christianity into a multiplicity of sects which acknowledged the authority of no one ministry of any sort or description; and which cannot even agree as to what makes a man a minister of Christ. The assumption that the original structure of the Church was presbyterian, is beset with altogether too many historic difficulties to make it even credible to a

Churchman. The ordaining function has always from the first been the office of the highest or Apostolic order, exactly as it appears to be in the New Testament. Moreover, it must be carefully noted that the Reformers did not start out in the first place by announcing that the Presbyterian system was the only true one. They endeavored to perpetuate Episcopacy, and acknowledged that their system was defective without it; and so when they found that they could not get episcopal orders, they became Presbyterians from necessity, and not from choice. The Presbyterian theory was historically an after-thought, invented to fit the case of sects who could not get Bishops. Calvin, Beza, and others, practically admitted the truth of this when they expressed themselves as desiring to retain Episcopacy, as necessary to the Church.

Again, it must be noted that the Methodist body is really presbyterian in its ministry, because it began at the hands of a *presbyter,* John Wesley, who certainly did not possess, and could not give, *episcopal* authority.

In the General Conference of 1792, the following question and answer were inserted in the Discipline: "If by death, expulsion, or otherwise, there be no Bishop remaining in our Church, what shall we do?" Answer: "The General Conference shall elect a Bishop, the *elders* or any three of them that shall be appointed by the General Conference for the purpose, shall ordain him, according to our office of ordination." This is

equivalent to a rejection of the historic doctrine of Episcopacy as being a *self-perpetuating order,* superior to Elders or Presbyters. Methodist historians assert that "Presbyters and Bishops were of the same order; and the doctrine of uninterrupted succession from the Apostles, in a third order, by triple consecration, as distinct from and superior to Presbyters, has been discarded by many of the most eminent ecclesiastical writers as resting upon no solid foundation, not being susceptible of proof from any authentic source." [3] So our assertion is proved; namely, that so far as historic orders go, the Methodist Church is Presbyterian in form, and not Episcopal, according to the original and universal meaning of the word Episcopal.

Wesley's own position seems to have been in accordance with this. In England he recognized that the Bishops *by the law of the land* had the sole right to ordain. But for the needs of America he held that as a Presbyter he had Scriptural authority to ordain as much as any Bishop. He preferred the title Superintendent when he commissioned Dr. Thomas Coke, but he meant by this title the same as Bishop. Coke's doubt as to his position is shown by his negotiations with both Bishop White and Bishop Seabury as to episcopal ordination for himself and others.

Apart from the question as to the rightful minister of Ordination, it must be remembered, that

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[3] *Hist. M. E. Ch.;* Nathan Bangs.

a minister of the Church is, as St. Paul says, a Steward. A Steward is a Trustee, and a Trustee is one who is entrusted with the care of property which belongs to another. He cannot use it for himself, or give it away as he pleases. He is authorized to use the income for the heirs of the estate, and for no others. If he uses his authority, or power of attorney, to alienate any part of the property, he is guilty of fraud, and forfeits his office. No minister can act independently of the Church which gives him his office and makes his tenure of office dependent on his loyalty to the Church.

If an officer in a lodge of Free Masons were to attempt to use his authority to found a Chapter of Odd Fellows, his act would be null and void. So, ministerial authority can be used to perpetuate the old Church, and never to found new ones.

The ministry is an integral part of the great organism; and cannot be separated from it, or used apart from its original intention, any more than a man's backbone can be extracted, and used for another man.

So that if Wesley could ordain, he could only act as representing the Church to which he belonged, from which he received his orders, and as authorized by the Church, to perpetuate the Church. Did the Church authorize him to ordain Coke? Certainly not. Has the Church ever recognized the validity of Methodist orders? Most certainly not. Then what could Wesley's action

amount to? Whatever authority Wesley had, he derived from the Church of England, and he held it subject to the laws of the Church of England, and could exercise it only with the Church's consent. The Church never gave Wesley authority to ordain anybody, to any office, of any sort or description.

What has just been said is sufficient answer to all those sects that claim to be able to trace a presbyterian succession in their ministry, or an episcopal succession, like the Reformed Episcopalians. Supposing they could do this, it would be of no use to them, as long as such succession was used to perpetuate a new sect, separate from the Church, the very existence of which Scripture forbids as sinful.

Moreover, Protestant denominations which claim some sort of presbyterian succession, refute the significance of their own claims by admitting the validity of the ministry of those sects which make no such claim, and whose ministers are merely appointed by the Congregation.

This is the place to meet a very common objection to the Church's teaching about the ministry, its nature and authority. The objection opposes what it calls "Sacerdotalism." The thing objected to, seems to be the principle that one man shall have any authority over another in religious things, or that one man's salvation should depend in any way on another man, or on the reception of

sacraments which he administers; or that any man should "come in between the soul and Christ."

The best answer is to call attention to the fact that God constantly deals with men *through other men,* and that we are dependent on special orders or classes of men, for certain gifts of God, whether we like it or not. For example, there is a ministry of medicine, and a ministry of law. It is commonly said that that man who is his own doctor, or his own lawyer, is a fool. Interdependence is the law of life, in every department of it; and the question is simply one of fact. For if Christ has sent men to minister in His Name in religious things, then, as He says, to despise them, is to despise Him.

If the idea of a ministerial priesthood be objected to, as bringing an order of men in between the soul and Christ, it must be remembered that every name used in the Bible to describe the Christian ministry, implies *mediate agency* of some sort. For example, all sects call their ministers "pastors." But a pastor is a "shepherd"; and a shepherd is one whom the owner of the flock has set between himself and his sheep. An "ambassador" is one through whom a King treats with other nations. He is a "go-between." A "steward" is one who is authorized to administer the estate of another. An "apostle" or a "prophet" is one who is sent by some one to represent him, to somebody else: and yet this fact of mediate agency does not in the slightest degree detract from our Lord's unique prerogative

of being Himself the only true Shepherd, King, Steward, Apostle, Priest, and Prophet. Why should it be said to interfere with the soul's direct communion with Christ, through faith and love and prayer, to recognize the fact that in certain respects, the Lord can and does minister to us through other men?

When our Lord fed the five thousand, He alone multiplied the loaves and fishes, but they were distributed to the hungry men *through the hands of the Apostles.* Was the food any the less satisfactory, or their gratitude to the Lord any the less sincere, personal, and direct, on this account?

Doubtless it requires humility to submit to authority of any kind, or to acknowledge any kind of dependence; but the initial difficulty is not with the idea of a commissioned priesthood; it goes farther back; and starts with the question of submission to the authority of Christ. A man must become as a little child, in order to take this first step; and once having accepted the authority of the Lord Christ, the question as to how that authority is exercised is merely one of fact or detail. If the Lord chooses to use an order of men to minister to us in religious matters, if He commissions and sends such an order, then it is the part of Christian Faith to admit the fact, and to be on our guard, lest opposition to what we call "sacerdotalism" is, after all, a spirit of rebellion against the Lord Himself.

CHAPTER XVII

THE APOSTOLIC SUCCESSION IN THE ANGLICAN CHURCH

TO most Protestants, the doctrine and fact of the Apostolic Succession seems to be incredible, simply because they fail to understand how the succession itself was maintained, and what were the laws and safeguards which insured its continuity. It is therefore necessary at this point to ask, granting that our Lord gave a commission to His Apostles, how do we know that this commission has been transmitted, by an unbroken succession, through all the ages, from the first century to the present time? How do we know that the chain of ordinations has been continued, without break or interruption, and so has secured to Anglican Catholics, valid orders and authority to teach in the Name of the Lord?

We reply, that by the universal testimony of history, as soon as evidence is available, Bishops were always made in just one way, and no other:

that is, by consecration at the hands of lawful Bishops. As time went on, such consecration had to be duly licensed, performed, and recorded, with the utmost care and formality, before any man could possibly be recognized as a Bishop anywhere in the Church, and before he could claim any of the rights and privileges of his office, perform his episcopal functions, or become entitled to the support of the Church.

Consecrations were always public and memorable ceremonies, and were attested by a long series of official documents. To assert that a man was a Bishop, exercising his functions with unchallenged authority, was necessarily to assume that the old law of the Church had been complied with in his case; just as the existence of a human being, presupposes the fact of human parentage. The laws of nature, insuring the perpetuity of the human race, being fixed and universal, we assume the fact of lineal physical descent, because anything else is impossible.

So in the Church, we may say that the lineal descent of Holy Orders is the *sine qua non* of the existence of a Bishop. Of course it will be said that the actual records of most of the early consecrations have been lost or destroyed altogether; and so we are left in uncertainty concerning the succession. But we reply, by asking a question: If all the records of the elections and inaugurations of the Presidents of the United States for the last fifty years, were to be burned up, would we

be any the less certain that those Presidents had been properly elected? Certainly not; because we know that during that time, the same laws governing elections have been in force, and that all elections were carefully watched, and their results properly verified, at the time they took place; so a man could become President of the United States in one way, and only one; and so the mere fact that he held office during his term, with unchallenged authority, is *prima facie* evidence that his election was orderly and valid.

Moreover, we have to-day not one single one of the original manuscripts of the Holy Scriptures; and yet no Christian seriously questions the fact that these manuscripts were properly transcribed for the most part; and that the Bible we have, is the Bible the Apostles wrote; that it has come down to us by an unbroken succession of transcriptions—an Apostolic succession of transcriptions; if we may use such an expression.

The Church is the living witness which testifies to this fact all along the line; and in precisely the same way, the ministerial succession comes down to us and is certified by exactly the same witness, even though the records of the early consecrations have all been lost. We are as morally certain that we have the orders the Apostles conferred, as that we have the Bible the Apostles wrote: and in this, as in a multitude of other ways, the Bible and the ministry are bound up with the Living Church.

The consecration of a Bishop in England was always safe-guarded with the utmost care. It was preceded by a nomination, or license from the crown to elect, it was conducted with much publicity, and every stage of the proceeding had to be verified and recorded, time and again, in official records, both of Church and State; and if in any given case any of these requirements had been omitted, the Bishop's authority was sure to be challenged. The very fact that in several notorious cases the validity of a consecration has been challenged, and finally and completely vindicated by historic proof, is in itself re-assuring as to the historic validity of Anglican Orders in general.

Having now seen how Holy Orders have been transmitted from one generation of Bishops to another, we must note from whence the Anglican Church received these Orders, originally. In studying the history of the Church, we found that the Church of England as a corporate organization was originally formed by the union of two Catholic Missions: the Celtic, founded by Aidan, Bishop of Lindisfarne (Durham), and the Latin Mission, founded by Augustine, the first Archbishop of Canterbury. Aidan introduced the Celtic line of Orders, and Augustine, ordained by Virgilius, Bishop of Arles in France, introduced the Gallican succession.

Theodore, the seventh Archbishop of Canterbury, under whom was brought about the union of the Celtic and Latin Missions, was consecrated by

Vitalian, Bishop of Rome; and so he introduced the Latin succession.

John Moore, the eighty-sixth Archbishop of Canterbury, with other Bishops, consecrated the first American Bishops, to receive orders from the English Church, William White, Samuel Provoost, and James Madison; and so every Bishop in the American Church inherits from them, and, through them, from the Archbishops of Canterbury, and through them, from the great Apostolic Sees, authority to minister in the Name of the Lord, and the grace of Holy Orders.

So if any Protestant asks a priest of the American Catholic Church for the credentials of his authority to teach in the Name of Christ, the reply is a very simple one. He says, the fact that I am recognized by the Bishop of my Diocese, and allowed to officiate by him, is *prima facie* evidence that my orders are valid; because my Bishop represents the Church; and the law of the Church has always been that no man could officiate as a priest at its altars, unless he had been properly ordained by a Bishop, who himself had received his commission to ordain from other Bishops, in regular and unbroken succession from Christ Himself.

You can trace back the records of consecrations if you like; and you can see how rigidly the law was executed, in every age; you can follow the various lines of succession from different countries as they converge in the Anglican line; you

can study the Ordinal; but after all, this is unnecessary, for the Church is in possession of all the facts of the case, and she stakes her very *existence on the truth of her pronouncement;* and so her recognition of any man as a priest of the Church is, as we said, sufficiently satisfactory evidence of the validity of his orders. The average layman is incompetent to investigate or weigh the evidence in the matter, and he must rely on the Church in this, as in most other matters, for his assurance; and the Church is the only authority competent to pronounce upon the question.

Now it must constantly be borne in mind, that the Apostolic succession of Bishops in the Catholic Church is *not a theory,* or a plausible supposition. It is first of all, a historic fact, which must be encountered and recognized by anyone who attempts to study the history of the Church, anywhere in the world, from the earliest days. For as you trace the extension of the Church throughout the world, you find Churchmen everywhere as careful to transfer Holy Orders, through valid episcopal consecrations, as they were to hand down the text of the Holy Scriptures unimpaired; or to preach the Faith, exactly as they had received it, from the original Revelation of our Lord. The shorter (authentic) Ignatian Epistles, prove to a demonstration that Churchmen believed from the first, that the preservation of the episcopal succession was *vital to the very existence of the Church;* and if this be true, certainly they would take every

possible precaution to preserve the valid succession intact.

Ignatius, the disciple of St. John, writes:

"Let all men respect the deacons as Jesus Christ, even as they should respect the Bishop as being a type of the Father, and the presbyters as the council of God and as the college of Apostles. APART FROM THESE THERE IS NOT EVEN THE NAME OF A CHURCH" (Trallians iii).

Moreover, the importance of preserving and transmitting the episcopal office intact, will be seen from the fact that Churchmen believed that the Episcopate was the source of Holy Orders. Each Bishop was in himself Bishop, Priest, and Deacon; and a Bishop alone could confer any one of the three orders. Moreover, the Episcopate was always regarded as the bond of unity of the Church, as Ignatius wrote, "Where the Bishop appears, there let the people be: as where is Jesus Christ, there is the Catholic Church. The Bishop is the centre of each individual Church, as Jesus Christ is the centre of the universal Church." The Episcopate was to the Church very much what the backbone is to the body in any vertebrate system. Again, the Episcopate was regarded as the custodian of the Faith, and the channel of sacramental grace; for to the Apostolic order was promised the guidance of the Holy Ghost, and to them was given authority to baptize, remit sin, celebrate the Holy Eucharist, and to administer all sacramental means of grace.

Thus it will be seen, that the orderly preservation and transmission of the Episcopate was regarded of the highest possible importance. This fact will appear when we turn to the early writers, like Irenæus and Tertullian. Irenæus, who had been taught by the disciples of St. John, writes 180-185: "We can enumerate those who were appointed by the Apostles Bishops in the Churches, and their successors, even unto us. The Apostles wished those to be very perfect and irreprehensible in all things, whom they left their successors, delivering to them their own place of government. By this ordination and succession, the tradition which is from the Apostles and the doctrine of the truth hath come even to us." [1]

Again Tertullian, who wrote in the year 199, says: "If any dare to mingle themselves with the Apostolic age, so that they may appear to be handed down from the Apostles, we are able to say, let them produce the origin of their churches; let them set forth the series of their Bishops, so running down from the beginning by successions, that the first Bishop may have some of the Apostles, or Apostolic men who continued with the Apostles for their author or predecessor. For in this manner, the Apostolic Churches trace their origin; as the Church of Smyrna, having Polycarp, relates that he was placed there by St. John; as that of Rome doth, that Clement was in like man-

[1] *Adv. Haeres.* iii. ch. 3d.

ner ordained by Peter. In like manner also, the rest of them show that they have grafts of the Apostolic seed, who were appointed to the Episcopate by the Apostles."[2] The testimony of these two men covers the period from 150 to 200. Eusebius, who was Bishop of Cæsarea, and a great Church historian, gives the succession of the Bishops in four great Patriarchal sees from the Apostles, namely, in the Patriarchates of Rome, Alexandria, Jerusalem, and Antioch, down to his own time; that is, to within twenty years of the Council of Nicea; and he had access to libraries and archives of both State and Church.

[2] *De Praescript. Haeret.*, ch. 32.

CHAPTER XVIII

THE SACRAMENTAL SYSTEM

IN THE last two chapters, we considered the ministry of the Church, chiefly as that order of men which our Lord commissioned to teach the Catholic Faith of the Church in His Name, and to bring it to bear on the hearts and lives of individual men. But certainly our Lord did far more than reveal truth; and so His ministry, which He sends to represent Him, must do far more than teach. Our Lord does not save men by giving them a new philosophy of life, or even a new and correct system of theology. But He saves them from the power and penalty of sin, through His Adorable Sacrifice of Himself upon the cross; and it is the chief part of His mediatorial work now, to apply the benefits, won by the shedding of His precious Blood, to individual men, in every age, and every place. Does our Lord do this directly, with each man alone by himself, or does He do it mediately through His ministry, in the Church?

The Church, and as we think, the Bible, teaches that "the principle of the ministry of reconciliation is this: that God is pleased to convey the benefits of His redemption from sin, not only directly from Himself, but mediately, or more indirectly, but none the less certainly, through the action of others"; those He sends to represent Him. Everyone admits that He uses the preaching of men as a means through which He gives men truth, and stirs faith and repentance in their hearts; so that one man may thus be instrumental in the salvation of other men, may thus bring them to receive our Lord's pardon.

But did our Lord commission His ministry as *priests*, as well as *teachers?* He Himself was certainly "a Priest forever" (Heb. vii. 17). God sent Him as a Priest; and He said to His Apostles, "As My Father hath sent Me, even so send I you" (John xx. 21). Certainly His ministers could not make any new atonement for sin, nor could they offer any new sacrifice. They could not repeat, or in any way add to, the merits of our Lord's oblation of Himself. "But if the essence of all Christian Priesthood is the application to individuals of the one all sufficient Sacrifice, then He sent them to be priests; to apply and to plead the same sacrifice, which He offered on the cross."

How does the Christian priesthood serve its priestly function? How is its work related to the great Sacrifice? We answer that it is through what we may call the Sacramental System of the

Church. In other words, the benefits of our Lord's sacrificial offering, the gifts of pardon and grace, are ordinarily conveyed to men through the reception of sacraments, which our Lord Himself ordains, and which His priests administer in His Name.

This brings us at once to the question, Do Sacraments convey pardon and grace?

The popular definition of a sacrament is, that it is a symbolic ceremony instituted by the Lord Christ as a figure of spiritual truth, to appeal to the imagination, and so to stimulate faith. It is a symbol of grace, but not the means by which the grace is actually given. A child is baptized, it is said, in the hope that some day in the future it will be regenerate; and a man is baptized in the belief that he has sometime in the past already become regenerate; but neither child nor man is baptized that the baptism may convey regenerating grace when the sacrament is administered.

Now there is, to begin with, a very radical objection to this view that sacraments are merely figures or symbols, because, if they are, then they are contrary to the whole essence and nature of the Christian dispensation, which *is one of realities, not types or symbols.* The Jewish system was one of types, and the characteristic difference between it and the Christian Church is, that types were done away, and realities took their place, when the Lord came to establish His Kingdom among men. The Protestant idea of maintaining a system of

symbolic rites in the Christian Church, which are merely symbols, is purely Jewish in its origin and nature. But if the Christian Church is Christ's Body, endowed with His life, it must have organs through which that life operates, nourishes, sustains, and perpetuates itself. The only way we can know any kind of life is through some sort of organs through which it acts. The strong presumption is, that grace in the Christian Church will be sacramental grace, that is, that it will be conveyed under some sort of a visible form, simply because, as we have proved, the Church itself is an organism, and represents the Incarnation, which is an organic fact. When our Lord was visibly present among men, He frequently healed men through media of some sort; by the touch of His Hand, His Garment, the use of His saliva, or common clay. The use of any medium was not in the slightest degree necessary or significant, unless it was meant to enforce the truth that all grace comes from His Person, and that He is to work through media in the future, when He should be mystically present in His Church; should heal spiritual diseases through the use of sacraments, which had outward signs, and which men could see and touch.

Men often ask, "How can God give spiritual grace through outward forms?" We reply, that it is rather dangerous business to attempt to say what God will do or will not do, or to ask how He does what He does. The only question within

the scope of our intelligence is, What has God actually done? And then we must accept the fact of His doing, just as He states it. To assume that Christ now, as Man, is so shut up and hemmed in by the conditions which He creates, that in His Church He cannot, or will not, give men pardon and grace through sacraments, is sheer presumption. To assume that the sacramental forms are inconsistent with a high spiritual ideal of religion, may prove, after all, but the assumption to be more spiritual than the Lord Himself, if He provides such forms. He only knows what is best for men; and to set aside mysterious statements of His, as being only figurative, merely because they are mysterious, is simply to impeach His wisdom.

No doubt Christ did teach by the use of figures and metaphors, at times when the figurative character of what He said, would be perfectly obvious and beyond question, to those who listened to Him; as for example, when He said, "I am the door," "I am the true vine." No one with any degree of intelligence could possibly take Him literally when He thus spoke. But this attempt to explain the Lord's words figuratively, in any case where they are not obviously figurative, is very dangerous, for this reason: If you are at liberty to explain what He said about the sacraments figuratively, why not explain what He said about His sacrificial death, and His claims as the Son of God figuratively? In short, where are you

going to stop, until you explain away the supernatural element of Revelation altogether. The whole genius of rationalism is involved in the liberty to explain away that which savors of the supernatural. We are playing with a dangerous tool, when we attempt to turn mysteries into metaphors, and so get rid of them.

When we come to consider our Lord's sacramental teaching, we must constantly remember *who it is that speaks.* We must recall the fact that in His own Divine Person, He is infinitely mysterious. If an ordinary man had evolved a new religion, and had instituted a series of memorial observances as the founder of a new religion, they could not have involved any mystery. But when the Son of God, the Word made Flesh, institutes a sacrament, or a series of sacraments, and uses expressions concerning them which associate them as closely as language can with His own mediatorial work of saving and cleansing men, then certainly, those sacraments must have some very wonderful connection with His Divine Person, and with the application of His Precious Blood, by which men are saved. He could not use words that would needlessly mislead anyone; and again we repeat, that to accept the wonderful mystery of the Incarnation as a fact, *as the greatest of all conceivable mysteries,* and yet to halt and stumble at sacramental mysteries, is certainly a very illogical proceeding.

If we can disabuse our minds of all precon-

ceived theories, and take the words of our Lord and His Apostles about the sacraments just as they stand, in their ordinary grammatical sense, one thing is very certain; namely, that they do imply that the sacraments are means by which the pardon and grace of God are given to men. Such an inference cannot be gotten rid of, except in one way; that is, by assuming that neither Christ nor His Apostles meant what they said, but that they spoke figuratively, obscurely, and through a roundabout and very perplexing metaphor, when they wanted to convey simple truths to simple men, who would be most apt to take them literally.

Now for the proof of this statement.

Take first the sacrament of Baptism. Our Lord said, "He that believeth and is baptized, shall be saved" (Mark xvi. 16). Notice, He here puts Baptism on the same level with, and as being of the same importance as, faith. But surely, He could not possibly have spoken of Baptism in the same breath with such a vital matter as faith, and made them both conditions of salvation, if Baptism is only a form. On the contrary, if Baptism conveys some grace which is generally necessary to salvation, then our Lord's association of Baptism with faith, is most reasonable and natural.

Again our Lord says, "Except a man be born of water and the Spirit, he cannot enter into the Kingdom of God" (John iii. 5). Now if our Lord meant, Except a man *repent* and be *converted,* he cannot enter into the Kingdom, why did He not say

so plainly? Elsewhere, when He speaks of repentance and conversion, there is no ambiguity in His language. Moreover, what can the material element of water have to do with repentance and conversion? And yet our Lord mentions both water and the Spirit, as two agencies, separate and distinct, and yet binds them both together. Moreover, "being born," is not a change of heart; but it is entering into a new life, the life of the Incarnate Son of God; and if the word *water* is merely a symbol, and not literal water, then it is out of place: *because it is totally inadequate to represent such a thing as the new birth.* But if we assume that a man who receives the gift of the new Christ-life, receives it through the Spirit, and by means of water baptism, then our Lord's words become plain and intelligible.

In the first sermon ever preached, St. Peter said, "Repent and be baptized, every one of you, in the Name of Jesus Christ, for the remission of sins; and ye shall receive the gift of the Holy Ghost" (Acts ii. 38). Now if Baptism is a mere form, how can it possibly be administered FOR THE REMISSION OF SINS? But if, on the other hand, Baptism does convey some cleansing grace, does in some way apply to the baptized man the benefits of Christ's cleansing Blood, then certainly men would be baptized "for the remission of sins." St. Paul was wonderfully converted, and yet *after his conversion,* he was told to "rise and be baptized and WASH AWAY HIS SINS" (Acts xxii. 16).

So that conversion does not complete the spiritual cleansing without Baptism. Christ is said to "sanctify and cleanse His Church WITH THE WASHING OF WATER BY THE WORD" (Eph. v. 26). But a mere form or symbol cannot possibly sanctify or cleanse anything, in a spiritual sense. A sacrament surely can, if it conveys cleansing grace. Again we read, "that even Baptism doth now save us" (I. Pet. iii. 21), together with "the answer of a good conscience towards God." Baptism then at least must be one of the means by which we are brought into a savable condition. Again we read, that "by one Spirit are we all baptized into one Body" (I. Cor. xii. 13), "Christ's Body the Church," and are thus made so really one with Him that we become "members of His Body" (Eph. v. 30). Being "baptized into Christ" is "to put on Christ" (Gal. iii. 27). By Baptism we "are buried with Him," and "rise with Him" (Col. ii. 12); that is, the benefits of His death are so truly made over to us in Baptism, that we are said actually to die and rise with Him. Thus Baptism brings us into the most intimate relation with His Person and His atoning work; and to assert that any such results could be produced by the administration of an empty form, a mere symbol, is of course preposterous in the extreme.

Take next Confirmation. When St. Peter and St. John confirmed the Samaritans, "they prayed for them, that they might receive the Holy Ghost" (Acts viii. 17). "Then laid they their hands on

them, and they received the Holy Ghost." When St. Paul confirmed the Ephesians, he said unto them, "Have ye received the Holy Ghost since ye believed?" And when they replied in the negative, "Paul laid his hands upon them, the Holy Ghost came on them" (Acts xix. 6). And so Confirmation appears in Scripture as a sacramental means of receiving the Holy Ghost, and not as an empty form, not even primarily as an opportunity for professing one's faith before men.

Confirmation is called one of "the principles of the doctrine of Christ" (Heb. vi. 1), and in a list of such doctrines, is ranked with faith and repentance. This could not possibly be the case, if Confirmation were a mere form.

Take next Absolution. The commission to remit and to retain sins, primarily in admitting to or repelling from Baptism, was given by our Lord, when He ordained His Apostles, and said to them, "As My Father hath sent Me, even so send I you. Receive ye the Holy Ghost. Whosesoever sins ye forgive, they are forgiven unto them; and whosesoever sins ye retain, they are retained" (John xx. 23).

If by these words, the Lord meant nothing more than that the Apostles should tell men that if they should repent, God would forgive them, why did He use such ambiguous language, so liable to be misunderstood? He said, "Whosesoever sins *ye remit,* they are remitted." He did not say, Go preach that God will forgive all men who repent.

Moreover, it must be remembered that when He forgave the sins of the sick man, and His hearers stumbled at His words, He claimed the right to forgive sin, not as the Son of God, *but as the Son of Man.* "That ye may know that the Son of Man hath power on earth to forgive sin"; that is, He claimed to absolve by a *delegated* power, which He in turn delegated to His Apostles. "All power is *given* unto Me in heaven and in earth; go ye therefore. As My Father hath sent Me, even so send I you. Whosesoever sins ye remit," etc. And certainly it is no harder to believe that one whom the Lord commissions and sends can remit sins by word of mouth to a repentant believer, restoring him to the Baptismal position he had forfeited, than that he can baptize with water *"for the remission of sins."* Baptism and Absolution are alike, in that they both are means by which the cleansing Blood of Christ is applied to the individual, through the ministrations of someone else. Now St. Paul evidently believed that he had power to remit sin, when he said to the Corinthians, "If I forgave anything, to whom I forgave it, for your sakes forgave I it, *in the Person of Christ"* (II. Cor. ii. 10).

Take next Ordination. When our Lord ordained His Apostles He said to them, "Receive the Holy Ghost" (John xx. 22), and He "breathed on them," His breath being the sacramental symbol of the gift of the Spirit. When St. Paul had ordained Timothy, he said to him, "Stir up the gift

(of the Holy Spirit) that is in thee, through the putting on of my hands" (II. Tim. i. 6). And so he claimed to be able to give such spiritual gift, in ordination.[1]

Now lastly, we come to the Blessed Sacrament of the Holy Eucharist. When our Lord said, "This is My Body," "This is My Blood," are we to take Him as speaking figuratively, or literally?

In the sixth chapter of St. John's Gospel, our Lord utters a discourse which seems to be preparatory for the institution of the Holy Eucharist, which followed a year later on Maundy Thursday night. He calls Himself "the Bread which came down from Heaven," and asserts, that "the Bread" which He "will give, is His Flesh." Nowhere else does He use such language, except in the institution of the Holy Eucharist, where He says, "This is My Body," "This is My Blood"; and the Church has always held that this chapter sets forth our Lord's teaching concerning the Eucharist.

When our Lord thus taught, how was He to be understood? First, He says, "I am the Bread of Life, which came down from Heaven." And the Jews stumble at this statement, saying, "Is not this Jesus, whose father and mother we know?" They stumbled at our Lord's assertion that He came down from heaven; that is *at His Incarnation.* But our Lord proceeds, "The Bread which I

[1] The passage may refer to Confirmation rather than to Ordination. The sacramental principle affirmed would be the same in either case.

will give is My Flesh"; that is, He directs attention away from His whole personality, to one special part of it, His Flesh, which He promises to give them in some way. Naturally they take Him literally, and stumble at His words, saying, "How can this man give us His flesh to eat?" This mystery is harder to believe than the other. Notice well that those who heard Him, thought that in some way He meant what He seemed to mean, that He would give them His Flesh to eat; and they were amazed and offended, and began to turn away from Him. Remember that He came to teach these men, and that He loved them, and was infinitely concerned to save them. What then was He morally bound to do under the circumstances, when they were wandering away from Him, slipping from His grasp? Was He not bound to explain their mistake, and say to them plainly, if such were His meaning: "There is no reason why you should be offended at My words. They contain no mystery. I do not mean what I seem to mean. I am only speaking figuratively. When I say that the Bread which I will give is My Flesh, I do not mean flesh at all. I mean the bread that I will give is the Bible, or My Spirit, or a sense of pardon, or saving grace, or comfort and consolation, or truth, with which I will feed your souls. There really is no mystery in My words, nothing whatever to perplex you, or to stumble at"? If our Lord had thus explained Himself, all difficulty would at once have been removed; and the Jews

would have been satisfied. But as a matter of fact, did He so explain Himself? He certainly did not. Why not? Simply because no such explanation could truthfully be given; for He *did mean* what He seemed to mean, that in some way He would give them His Flesh to eat; and so He was obliged to let them go away, just as He did, without retracting His words, or explaining them figuratively. On the contrary, He only adds to the difficulty by saying, "Except ye eat the Flesh of the Son of Man, AND DRINK HIS BLOOD, ye have no life in you." We read that many even of His disciples, when they heard this, said, "This is a hard saying, who can hear it?"

Could any incident more effectually settle the question that in this case our Lord meant what He said to be taken as indicating a wonderful mystery concerning the nature of the Holy Eucharist? But beside all this, we must remember that our Lord knew all things; and He knew at this very moment, when these Jews took His statement literally, that all Christians in the Church, from one end of the world to the other, for fifteen hundred years, would also take His words literally, and believe that in the Blessed Sacrament, they received the Lord's Body and Blood; and yet He gives no warning against this terrible mistake, if it be a mistake. He says nothing, not one word, when it would have been such a simple matter to have said plainly that the sacraments would be symbols, and nothing more; and so He would have saved generation

after generation, from a radically false belief. His true meaning must have been stated at least once, so that no man could mistake it. Our Lord's refusal to explain away the mystery of His words, when such explanation was imperative if it could be made, is surely decisive as to His meaning.

It is sometimes said that our Lord did so explain His words when He said, "It is the Spirit that quickeneth. The Flesh profiteth nothing." But we ask, what living Christian will dare to say *that the Flesh of the Son of God profiteth nothing,* in the sense implied?

The Church has always held that in the Holy Eucharist, it is the Holy Spirit that quickeneth. His power is invoked upon the elements of bread and wine, that they may become to us, the Body and Blood of Christ. The Holy Spirit brings about the sacramental Presence of our Lord, as He was the means by which the Word was made Flesh, in the womb of the Blessed Virgin. If we can think of our Lord's Flesh as existing apart from the operation of the Holy Spirit, for one single moment, surely it would profit nothing; but the Church never has done this, and cannot do it without denying the Catholic Faith. So these words cannot possibly be construed as if by them our Lord intended to retract all that He had just said, concerning the life-giving property of His Flesh.

Our Lord's teaching in the sixth chapter of St. John finds its fulfilment in the institution of

the Holy Eucharist, in which our Lord "in the night in which He was betrayed took bread; and when He had given thanks, He brake it, and said, This is My Body, which is broken for you; this do in remembrance of Me. In like manner also the cup, after supper, saying, This cup is the New Covenant in My Blood. This do, as oft as ye drink it, in remembrance of Me. For as often as ye eat this bread, and drink the cup, ye proclaim the Lord's death till He come" (I. Cor. xi. 23-26).

This account of the institution of the Holy Eucharist was given to St. Paul by special revelation from the Lord Himself! And St. Paul adds, "Whosoever shall eat the bread or drink the cup of the Lord unworthily, shall be guilty of the Body and Blood of the Lord." Guilty, not of irreverence merely, but guilty of one particular thing, namely, of sin against the Body and Blood of Christ. Now how could anyone be guilty of the Body and Blood of Christ, when he ate this bread, and drank this cup unworthily, unless this bread, and this cup, actually conveyed the Body and Blood of Christ?

Again St. Paul says, "He that eateth and drinketh, eateth and drinketh judgment to himself, if he discern not the Body" (I. Cor. xi. 29). That is, not discerning the presence of the Lord's Body. Now surely, no man by receiving mere symbols, could eat and drink judgment to himself. Such an expression would be preposterous. The use or misuse of any symbol could not of itself in-

sure either salvation, or condemnation, to anyone. But if the bread and wine actually conveyed the Body and Blood of Christ, then the abuse and unworthy reception of these things, must certainly bear very closely on the question of salvation or condemnation.

Again, St. Paul says: "The cup of blessing which we bless, is it not a communion (or participation) of the Blood of Christ? The bread which we break, is it not a communion (or participation) of the Body of Christ? Seeing that we, who are many, are one bread, one body; for we all partake of the one bread" (I. Cor. x. 16). Here he asserts that partaking of the sacramental bread is the *source* of unity. Eating common bread together might be a *symbol* of unity, but it never could be the *source* of unity; and if participation in the same sacrament made all Christians one Body, then the sacrament must convey some supernatural gift, which bound them all together.

In answer to this line of argument, it is often replied, The Lord said, "I am the door"; "I am the true vine"; when everybody knows He spoke figuratively; and in this figurative sense He said of the bread, "This is My Body." But notice carefully our Lord's words. He did say, "I am the true vine," that is, the reality of which the ordinary vine is a type and figure. To make His sacramental words correspond He should have said merely, I am the true bread; and we would know He was speaking figuratively. But what He

actually said was, "This is My Body"; and to make this expression analogous, He should have said, "This door is Myself"; and "This vine is truly Myself," *which He did not say at all.* So there is no analogy between these two expressions, "This is My Body," and "I am the true vine."

When the Church asserts her belief in the presence of the Body and Blood of the Lord, under the forms of bread and wine, in the Holy Eucharist, and, refusing to rend His adorable Personality, asserts the fact of His sacramental Presence, we are often met with this objection: God is everywhere present, and He is no more present in one place than in another. He does not dwell in temples made with hands, and He can be as truly worshipped with the thoughts of the heart anywhere, as in the sacrament. We cannot localize or limit, the Presence of God.

We reply, Certainly not. Nevertheless, the fact of God's omnipresence does not in the least prevent Him from establishing certain means of special access to Himself, certain points of special approach and contact with Him, in time and space, when He assures us of such contact by outward signs. The Lord was everywhere present; and yet at the same time He was specially present in the manger at Bethlehem, and on the Cross at Calvary. So with the glorified humanity of our Lord. Because it is enthroned at the right hand of God, at the highest place, that is, of honor and of power, He can vouchsafe its presence where

and how He pleases, and sacraments He ordains as special meeting-points with Himself.

If the question be asked how and in what way is the Lord present in the sacrament, our reply must always be, that the Church as a whole refuses to define the nature of the Lord's presence. She does not say, that He is present by "Transubstantiation," or "Impanation," or "Consubstantiation." She believes and teaches the *fact* of His presence, without professing to understand the *mode* of that presence. She affirms that it is *objective,* and not a *subjective* consciousness; that it is *real,* and not *imaginary*; that it is *mystical* and *spiritual* and not *material,* and beyond this she cannot go.

Just at this point a Protestant may say, You interpret what Christ says about the sacraments literally, while equally intelligent and scholarly men interpret the same passages as being figurative. How can I decide who is right?

We reply, You cannot decide the matter on the Protestant principle, because the argument which seems conclusive to one man, may not to another. And so right here is a good illustration of the difference between the Protestant and the Catholic way of settling the matter; for if you dispute the sacramental interpretation, the Catholic Churchman appeals at once to that which alone can settle the matter, namely, the constant teaching of the Church from the very first, explaining the sense in which the Bible is to be understood. Has

the Church always taught the doctrine of sacramental grace? Most certainly it has, always, everywhere, and among all people, from the very first, when her first teachers were in personal contact with those who wrote the New Testament, down through every age. From Ignatius, Justin Martyr, and Irenaeus, down, nothing can be more certain than that the Church taught that in Baptism the new birth of spiritual regeneration was given, and that in the Holy Eucharist the Lord Christ was truly present to offer Himself to and for men. There was no other teaching about the matter anywhere throughout the Christian world for over a thousand years. This sacramental teaching was affirmed and reaffirmed in the earliest commentaries on the Bible, in the writing of the Fathers, and in the liturgies and formularies of the Church, as well as in the homilies of its pastors. This settles the question for a Churchman; and it is the only possible way it can be settled. If the Holy Spirit has ever produced unanimous consent in the mind of the Church, it certainly has in this case, that God gives grace through sacramental media.

Two very common objections ought to be considered here. If God gives grace ordinarily necessary to salvation through the sacraments, are we not forced to believe that every unbaptized man is lost? No, certainly not; for multitudes of unbaptized men are such, not from choice, but from ignorance, or defective education, or the lack of

any opportunity to learn the importance of Baptism; and no man can be condemned for that for which he is not himself responsible. God is not bound in such cases by the limitations of His own system, however much we are who are brought into intelligent contact with it; and we hope and believe, that in some way, God will ultimately compensate all men who love the truth and seek Him, for what they lose through ignorance of the Church.

But, mark you, such a man is in a far different position from one who, knowing the truth, and coming into contact with the Church, learns its full teaching, and then deliberately rejects it and refuses to receive its sacraments. Such a refusal is very perilously near to rejecting the Lord Himself, if we are to take what He says of the Church as the truth.

Another objection to the sacramental system is this: Men say, "I believe in spiritual worship, and I do not want to have any forms come in between my soul and God."

Certainly not, if the sacraments are mere forms; but if they are means by which the Lord assures us of His nearness, and brings us into spiritual touch with Himself, then they cannot come in between us and God; on the contrary, they bind us to God. This objection springs from the failure to realize the true nature of the sacraments; and if it applies at all, applies to the Protestant

notion that sacraments are only empty forms. Men talk about spiritual worship without forms; but it is doubtful if any Protestant ever has such an intense realization of our Lord's real presence as an object of worship, as does the Catholic Churchman when, in the Holy Eucharist, he believes that his Lord comes to him, as at no other time, and in no other way. The whole Eucharistic action, with its beautiful symbolism, its stately liturgical order, its solemn progression toward one supreme thought and fact, is but the means by which the imagination is roused, and the heart is lifted into a sense of the Lord's presence, from which, finally, *all consciousness of form is banished,* and one "sees no man save Jesus only."

This, of course, must be experienced to be understood; but it is the truth, and the all-sufficient answer to the dread of formalism interfering between the soul and God in worship.

Here we must meet one more objection which is frequently made. If the Catholic Church possesses any special means of grace, why do not those who have access to them, show signs of greater holiness than they do?

We reply, the system is not at fault, neither has God's promise failed; but human nature is weak; and God's grace cannot act, unless men will cooperate with it. Churchmen fail lamentably to use the grace God puts within their reach. We are not concerned to maintain our own holiness, or

to deny that at certain periods, the spiritual life of Churchmen has been at a very low ebb. On the contrary, we are inclined to call attention to this very fact; because it is such marked evidence of the vitality of the Church itself, of the presence of the life of Christ within her; for no matter how sluggish she has been, no matter how worldly or corrupt her clergy have become at times, the spiritual stirring which has renewed her *has sprung from within, not from without.* One of the most convincing proofs of the divine character of the Church, is just this *sacramental vitality,* this power ultimately to overrule the follies of her own children, to survive and assert her power, to cast out the evil, and renew her own life, when men have thought she was dead or dying, and have done what they could to destroy her. She never could have survived the shocks and sins of the nineteen centuries, unless she had had the Lord Christ, and the Holy Spirit in her. Men are constantly pointing out defects in the local workings of the Church system: faults and foibles of her clergy, controversies between her members, sins and narrowness of her laymen, but all this is nothing new. It is exactly what our Lord Himself said would happen in the history of His Church, when He foretold the co-existence of good and evil, in the one Fold. It only goes to show the inherent vitality of the Church, by which she can rise superior to weakness, and grow and flourish as she

does.[2] Sects rise, flourish for a few centuries, and then disappear, as if what life they had was abnormal and ephemeral; and when they commence to disintegrate, they show little power of recuperation. We deplore the inconsistencies of Churchmen. We admit with shame much that can truthfully be said of their weakness and selfishness in every age. But the more the existence of human weakness in the Church is emphasized, the more necessary it becomes to assume the existence of some supernatural power in the Church, which could counteract and overcome this weakness, and inspire the Church's missionary success, and fire the devotion of her martyrs, and form and fashion the character of her saints, and save and vindicate her Faith in the midst of widespread heresy, and convert and uplift men, and satisfy souls hungry for knowledge of God. The sins of Churchmen have been so great, that if the Church were of human origin, she would have perished a thousand years ago. But though wounded in hands, and feet, and side, she is still the Body of Christ; and like Him she is divine; and proves her divinity by her power of resurrection from the dead, of her own past.

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[2] Bishop Williams of Connecticut used to say: "A dead body cannot have boils. Boils are not pretty, but they are evidences of vitality, and nature's effort to eliminate poison from the system. A Church with no imperfection, no difficulties, is a dead Church."

CHAPTER XIX

SACRIFICIAL WORSHIP

IN THE last chapter, in speaking of the Blessed Sacrament of the Altar, we endeavored to show that the only consistent interpretation of Holy Scripture, as given by the Fathers and accepted by the whole Church from the first, leads us to believe that our Lord gives us His Body and His Blood under the forms of bread and wine, in the Holy Eucharist; and so is Himself present, not as a dead Christ, but as our living Lord, to feed us with heavenly food.

We believe that in this way the Lord responds to the well nigh universal longing for the manifestation of His Presence among men; for some sign by which they can apprehend His nearness, and be sure of receiving His blessing.

This aspect of the Blessed Sacrament is one in which God is represented as giving something to us: giving us Himself, the highest possible gift which He can give.

The question suggests itself, Can we give Him anything in return? Is there anything perfect enough to offer to Him? Must the giving be wholly on God's side? And the answer to this question brings out another great truth, involved in sacramental worship, which we must carefully notice; and we must ask what is worship? That is, what is Christian worship as distinguished from all kinds of worship which is not Christian? Or perhaps, to be more accurate, what is Catholic worship, in distinction from the Protestant idea of worship?

The Protestant as a rule will tell you that he goes to church to get something: spiritual help and comfort, the truth of God's Word, new inspirations for right living, consolation when he is depressed or disheartened, and answers to prayers of various kinds. Now no doubt it is right to expect and ask for all these things when we worship God; but as a matter of fact, if such petitions furnish the only, or the chief motive for going to church, then worship must be a very selfish thing. On the other hand, the Catholic Churchman goes to church not chiefly or primarily to *get anything*; but to *give* something to God. He believes that he must give something, before he has the right to ask anything. He must give his praise, his love, his obedience, and his dutiful submission, which is due from a creature to his Creator. He must offer his thanksgiving for God's mercies, and his body and soul and his alms, in God's service.

But right here we encounter a difficulty; for if we venture to offer anything to God, we must remember that nothing is worthy of Him, but that which is perfect, holy, and without spot or blemish, or taint of sin. What have we, what power or faculty of mind or body, which has not been stained or marred by sin, and which is worthy to present to God? Has our body shared in no sin, our eyes gazed upon nothing unlawful, our lips uttered no untruth, our hearts burned with no low passion, or malicious hatred, or spirit of envy? Has our faith never been wavering, our praise faint or formal, our repentance shallow and soon forgotten? If we conclude that the highest type of worship is that in which we offer something to God, we seem to be confronted with the fact, *that we have nothing which is worthy to be offered to Him;* not even ourselves, separated as we are from Him by our sins. Something must come in between us and God, and sanctify and cleanse whatever we offer Him, before He can accept it.

In God's plan of salvation the terrible evil of sin is met by the great fact of our redemption, through the precious Blood of Christ. So that the central fact of Man's redemption is the sacrifice of Calvary, on our behalf. The Lord Himself being without touch or taint of sin, offered Himself upon the Cross, as the one pure offering, perfectly acceptable to God, for the sins of the whole world; and if we are to approach God, and offer ourselves to Him, in some way the merits of

Christ's Sacrifice must be transferred to us as individuals. We must have some share in offering this one perfect sacrifice, to God the Father.

Since the time of Abel, God has provided some act of worship by which the worshipper is brought into union with the Lord's Sacrifice, and by which his praise and offerings may thus become pure and perfect, in God's sight. Whatever virtues the Jewish sacrifices had, were derived from the fact that God appointed them as memorials of the one Sacrifice on the Cross. They constantly looked forward to it. So in every age, men can approach God, only as they plead that sacrifice. Now if all Jewish worship was sacrificial, because it looked forward to Calvary, must there not be some distinctively Christian act of Worship, by which Christian men can plead the Lord's Sacrifice before the Father, and so share in the merits of that Sacrifice?

In all our prayers, we ask that God will grant our petitions for Christ's sake, or through Jesus Christ our Lord: that is, through the Sacrifice of Christ; and so all Christian prayer must be sacrificial: that is, it must be brought into association with the one great Sacrifice in some way.

The Catholic Church and the Bible teach that there is at least one act of worship which is peculiar to Christianity: the only one our Lord Himself instituted, and, so far as Holy Scripture testifies, the only act of worship He commanded

His disciples to observe: and that is the Holy Eucharist.

A Jew, a Mohammedan, a Hindu, might have a service of prayer; but no one but a Christian could possibly celebrate the Holy Eucharist. Now the question arises, Is this chief act of Christian worship, sacrificial? Has it any direct connection with the Lord's Sacrifice on Calvary? One would naturally assume, or imagine, that the chief act of Christian worship on the part of redeemed men, would have some connection with the chief act of sacrifice, through which their redemption was accomplished. The Church has always taught that the Holy Eucharist is a sacrificial act, for the following reasons: The prophets of the Old Testament Scriptures, in speaking of Christian worship, constantly used sacrificial terms to express its true nature. For instance, Jeremiah, speaking of the reign of the Messiah, saw under Him, priests and Levites "doing sacrifice continually." Malachi foretells the offering of "incense and a pure offering," among the Gentiles. He says, The Messiah "shall purify the sons of Levi, that they may offer unto the Lord an offering in righteousness." Isaiah says, "The sons of the stranger that join themselves to the Lord. . . . Even them will I bring to My holy mountain, and make them joyful in My house of prayer; their burnt offerings and their sacrifices shall be accepted upon Mine altar, for Mine house shall be called a house of prayer for all nations."

If we turn to the writings of the great Fathers of the Christian Church, to the works of Clement, the companion of the Apostles, of Ignatius, Justin Martyr, Irenaeus, and Cyprian, and later, of Athanasius, Augustine, and Chrysostom, we find that these men, without exception, regarded the Holy Eucharist as the great sacificial act of Christian worship; and moreover all the great primitive liturgies of the Church use sacrificial terms in the Celebration itself, to set forth the meaning of the sacramental action. The Holy Eucharist was often called "the Holy Sacrifice," or "the Unbloody Sacrifice," or "the Sacrifice of the Altar."

We believe that the Sacrament is a sacrificial act, again, because our Lord used sacrificial acts and words, when He instituted the Holy Eucharist. Our Lord took bread and brake it, and said, "Take, eat; this is My Body which is given for you"; and of the cup He said, "Drink ye all of it, for this is My Blood of the New Covenant which is shed for you" (Matt. xxvi. 26; Mark xiv. 22; Luke xxii. 19; I. Cor. xi. 24). Our Lord's Body was given as a sacrifice; and His Blood was shed in sacrifice; and His words strictly translated read, "This is My Body which is *being* given for you, is *being* broken"; that is, His Body was then and there, *at the time of the institution given and surrendered to His Father as a sacrifice,* by an act of will, on His part; though the actual immolation took place the next day. If Christ thus offered Himself to

His Father in the Holy Eucharist, and if He told His disciples to break the bread, as He broke it, and to say what He had said over the cup, in short to do what He did, then their act must in some way be identical with His; and His offering must be perpetuated in the Holy Eucharist.

In the Holy Eucharist to the outward sign of the bread is added the inner gift of His Body broken, and to the wine His Blood shed, separated from each other, as in His sacrificial death upon the Cross, and so the Blessed Sacrament is a memorial of His death.

Then we believe that the Holy Eucharist is a sacrificial act, because our Lord instituted it at the time of the Passover, which was the most intensely sacrificial of all the Jewish festivals. He had probably just partaken of the passover lamb, when He instituted the sacrament; and the Apostles present must have understood His action in a sacrificial sense. He Himself is called the true Paschal Lamb. He is "Christ our Passover," and so all Jewish sacrifices are fulfilled in Him.

Then again when our Lord broke the bread and poured out the wine, as His Body was broken and His Blood was shed in the sacrifice of the Cross, He said, "Do this in remembrance of Me." The word translated "remembrance," is *Anamnesis,* a word which is used in the Old Testament to denote sacrificial remembrance or offering; and the word translated "Do this" is equivalent to Offer this, and so our Lord's expression may be translated

"Offer this as a sacrificial remembrance of Me." So we believe that while the Holy Eucharist cannot be a sacrifice in the sense that our Lord's death can be in any way repeated, or that the sacrifice of the cross is in any way insufficient, or needs to be supplemented, yet it is a sacrifice, in the sense that in the Holy Eucharist our Lord's Body broken, and His Blood shed, that is, His sacrificial death, is set forth before the Father, by acts and words, which our Lord Himself prescribes; so that in the Blessed Sacrament, Christ is both Priest and Victim; both that which is offered, and the one who offers.

In the Jewish ritual, the High Priest on the Day of Atonement took the blood of the victim which had already been slain, and entered within the veil, into the Holy of Holies in the Temple, to sprinkle the Mercy Seat with the blood; and thus to plead or present the sacrifice, just offered, for himself and for his people. So our Lord, having offered the sacrifice of the Cross, as a High Priest, "by His own Blood He entered in once into the Holy place, having obtained eternal redemption for us" (Heb. ix. 12), and He as a "priest forever" (Heb. vii. 17), "having somewhat to offer" (Heb. viii. 3), and "ever living to make intercession for us" (Heb. vii. 25), before the Father, pleads His own sacrifice on our behalf in Heaven.

When St. John had a vision of heavenly worship, he saw "a Lamb (standing) as it had been

slain" (Rev. v. 6), that is, "The Lamb who taketh away the sin of the world," carrying on His mediatorial work in Heaven.

In the Holy Eucharist our Lord has provided the means whereby we are allowed to join in His sacrificial presentation of Himself to the Father; whereby under the limits of time and space, we occasionally do that which He is always doing. In the Holy Eucharist time and space are, so to speak, annihilated; and every altar in the Catholic Church is caught up into union with the Heavenly Altar; all priests are merged into the one eternal priesthood of the Lord, and He it is who offers Himself. He it is who lets us offer Him. He it is who, having united us to Himself, in offering Himself, offers us to His Father.

Here then at least, we have one perfect gift, which we can present to God in our worship. Here then, we have an offering, in union with which we can offer to God our prayers, our praises, ourselves, our souls, our bodies, our faith, our penitence, and our devotion; because the sacrifice of Christ cleanses these gifts, remedies their defects, supplies their deficiencies, makes them perfect, and complete, and so worthy of God's acceptance. "We (Christians) have an Altar" (Heb. xiii. 10), in the highest and truest sense of the word on which "we do show forth the Lord's death until He come" (I. Cor. xi. 26). This, in untechnical language, is the doctrine of the Eucharistic Sacrifice; and this doctrine is clearly set forth

in the language of the Consecration Prayer, the Canon of the Liturgy (see Chapter XXI.).

If then the Celebration of the Holy Eucharist is the chief means instituted by the Lord Himself, by which we are brought into touch with our Lord's Sacrifice, by which we are allowed to present it to the Father, and in union with which we can present our souls and bodies, our alms and oblations, and our prayers and thanksgivings, then this service must be the highest possible, and the central act of Christian worship to which all other private and public prayers must be subordinate.

It is for this reason that it is the one service of the Church which Christians are bound to attend; the service which must precede all others in importance on the Lord's Day, and which must be distinguished from all others, and honored above all others, in inward devotion, outward reverence, and orderly ritual. The central and conspicuous position of the Altar, the vestments, the lights, the orderly ceremonial, the extreme reverence in word and posture, all these things indicate unmistakably the fact that the Holy Eucharist is the great Christian Sacrifice, the one distinctively Christian act of worship in the Catholic Church, the chief means by which the benefits of our Lord's Sacrifice on the Cross are applied to the needs of individual worshippers.

The fact that the Holy Eucharist is a sacrificial act, as well as a communion, is the reason why, when for any reason a communicant is not

prepared to receive the Blessed Sacrament, it is far better to remain through the celebration, and make it a time of special prayer and adoration, than it is to go away and leave the altar in the middle of the service, just at that point when the Lord comes to bless and minister at the altar on our behalf; and thus, as it were, to turn our backs upon Him.

This, mark you, is not in the least to discourage sacramental communion, but it is to assert in the plainest terms, that to be present at the highest act of Christian worship, and remain through it, whether one communicates or not, is always better than to turn away from it, as though it were a matter of indifference to us.

The question is not between "communicating attendance," and "non-communicating attendance," but between "non-communicating attendance," and non-communicating *non*-attendance: that is, between staying and praying, and going away and not praying. No one pretends for a moment, that a communicant who remains without receiving, receives the full benefit of the sacrament itself; but at least, it must be better for such a person to offer his prayers in union with the Sacrificial offering, than to go away, and claim no privilege of any sort; to offer our Lord no recognition whatever of His Sacramental Presence: to neglect altogether the highest act of Christian worship on the Lord's Day.

CHAPTER XX

THE RATIONALE OF RITUAL

WHEN a visitor who is not accustomed to liturgical worship, enters a Catholic church, that which impresses him most as characteristic of its worship, is the use of ritual forms.

They may impress him favorably, they may confuse him, or perhaps they may strike him as superstitious, or as savoring of what he calls "Romanism." At any rate, they seem to be the most striking feature of the service which he attends.

It is perhaps natural that he should imagine that the Church makes a very great deal of the use of "ritual," and is, as he has heard people say, "given over to ecclesiastical millinery and formalism." Now as a matter of fact, however useful ceremonial may be, the Church does not value it for its own sake, and does not give any exaggerated importance to it. If a priest were to celebrate the Holy Communion without conspicuous ritual of any sort, with the woods in place of a

church, and a rock in place of an altar, the sacrament would be valid as an act of worship, and might be quite as acceptable to God. When Anglican Churchmen contend for the use of any point of ceremonial, as they do sometimes, even in courts of law, or in the face of great local prejudice, the contention is not for the liberty to use forms for their own sake, but because the ceremonial represents, and stands for, vital truths, which must be defended; because they are part of the Church's Faith. The American flag is nothing but a piece of bunting, and its use is merely ritual form. But any American citizen would defend the flag, and resent an insult to it. Why? Because it is a symbol, which represents the authority and dignity of the Government of the United States; and its defence is the defence of certain vital principles at the basis of free government and the integrity of the nation.

Churchmen who are accustomed to the use of ceremonial, and understand what it means, think very little about it, one way or the other. It is to them simply a minor part of a great system, having its legitimate, though subordinate place in worship. Ceremonial is made conspicuous chiefly by those who oppose it, not by those who use it. But supposing it is not of the first importance, must it therefore be discarded? Has it no use? We hear men who oppose the use of ritual, sometimes contrast the importance of "saving souls," with "wasting time about forms and ceremonies";

as if a Church which used forms, could not, and did not, save souls; and as if souls were saved just in proportion as all forms were cast aside. This certainly is nonsense. There is not the slightest reason to assume that because men are absorbed in the great vital issues and interests of religion, the minor details of it must be neglected; and it is equally illogical to assume, that because the priests of the Church provide for the details of a proper ritual, they therefore neglect the weightier matters of the law. Public opinion is slowly coming to admit that there is no group of men in the religious world who are more in earnest, more devoted to the poor, more spiritually minded, and more successful in making converts, than those who have been commonly stigmatized as "Ritualists."

God, so to speak, spends just as much time, and thought, and care, in constructing the tiny leaves of a little fern, hidden in the cleft of some rock where no man will ever see it, as He does in redeeming and saving the world; that is, *relatively to the importance of the two things.* God loves care and perfection in the minutest detail; and to neglect or scorn minor matters merely because they are not vital issues, is the part of human infirmity, never of the Divine plan or purpose, in religion or anywhere else.

Wherever organized society exists at all, you must have ritual of some sort. The customs and habits of good society are but the ritual of good breeding, by which men express mutual respect.

The etiquette observed in military and naval life, or in official circles at the Capitol, is necessary to maintain respect for office and authority, vested in the Government. You cannot possibly abolish ritual and ceremonial forms, and when the Friends or Quakers undertook to do this, they adopted the most formal manner of speaking and dressing possible; and so made themselves conspicuous by their Quaker ritual.

The question presents itself, What is the rationale of ritual which justifies its use in the worship of the Church? And the answer is, that ritual of any sort is simply a medium for the expression of truth. Every teaching system has its symbolism, because truth necessarily clothes itself in symbols. As a rule, men act as they feel, or believe; and if the inspiration of any act prompted by religious feeling be continuous, or recurs frequently, then the act becomes habitual; and the habit establishes a custom, which the Church adopts, and regulates by law; and thus a system of ritual is developed, through which her teaching finds its expression. So perhaps we can define ritual as a system of observances, which appeals to the imagination and the heart through the senses, by ceremonial acts or symbols; and thus both expresses and stimulates religious feeling.[1]

Reverence is not merely the inward and spiritual condition of the mind, but it is also the out-

[1] Gratacap's *Philosophy of Ritual.*

ward and visible expression of this attitude, in acts and words. You cannot divorce action from thought or belief, any more than you can divide the spirit from the body, and expect the man to live.

The existence of ritual in the Church implies a constitutional necessity in men, to express their feelings in outward and sensible form; which in its turn, stimulates the very emotion it expresses. This fact needs constant emphasis, because Protestantism, in its attempt to spiritualize religion, has largely lost sight of the essential connection between the soul and the body; and therefore between truth and the things which embody and express truth. We are not angels or spirits; we are men. The soul must always be reached through the senses, and the spirit must express itself through these same senses by act and word.

The soul dwells in a material body, and its life is conditioned by it. God always deals with men as men, and not as spirits. He teaches them through the senses in religion, as everywhere else. The Church's ritual system is built, in the first place, on this essential necessity of teaching truth in forms, which the senses can apprehend. Then, in the second place, beside symbols, there are symbolic acts, which take place during worship. The common Protestant notion is, that worship is purely a matter of the spirit; and that outward acts are of little consequence. But the body is made by God, is redeemed by Christ, and sanctified by

the Holy Spirit. It is an essential part of the man himself, and is to be raised from death. Why should it not take part in worship, have its own peculiar duties, its own share in adoration, acknowledge its own debt, in its own way, by outward postures which are expressive of the attitude of the heart, as in kneeling, standing, and bowing? Everyone must certainly have observed the fact that men instinctively change their attitudes with changes of their feeling; and a change of attitude, prescribed by custom in worship, is the best possible reminder of a change in the character of worship itself.

Whenever God undertakes to cultivate the religious sense in men, in any dispensation, He provides a place in His system for a symbolic ritual. God's method is illustrated and typified in His interview with Moses at the burning bush. There was, first of all, a local manifestation of God's Presence; then secondly, a special sign of that presence, "the burning bush"; then thirdly a special sanctity conferred by the Presence, "The ground whereon thou standest is holy ground"; then fourthly, a special ritual act prescribed by God in recognition of that Presence; that is, Moses was told to "remove his shoes from off his feet."

In the Jewish Tabernacle and Temple a special manifestation of God's presence was vouchsafed in the Shekinah of light, which hovered over the mercy-seat in the Holy of Holies. This was itself

a type and promise of the Incarnation, when God would tabernacle among His people.

Certainly any local sign of God's Presence calls for special recognition of that Presence; and no man in either dispensation, be he Jew or Christian, can believe that God appoints special times and places and media of peculiar access to Him, and come into that Presence, with the commonplace manners, thoughts, dress, and conduct of ordinary life. Such a proceeding would be contrary to every natural instinct of reverence, and every prompting of faith; and if a man did it, we would naturally suspect that he failed entirely to realize into whose august Presence he had ventured to come.

When God willed to provide a proper and formal method of expressing reverence for Himself in worship, two men, on separate occasions, were allowed to see something of the worship of pure spirits in Heaven. Moses was taken up on to Mount Sinai, and to him was revealed a pattern of worship, which he was to embody in the Jewish ritual. St. John was removed to the lonely island of Patmos, and to him was revealed a vision of heavenly worship. Moses had a vision of the worship of the Church in its preparatory stage, and St. John a vision of the worship of the Church triumphant; and there is a most striking similarity between these two visions. If God thus saw fit to clothe the great spiritual truths of worship in a series of ritual symbols which represented

those truths, must we not assume that such symbols are not only legitimate in Christian worship, but that it is God's will that they should be used as part of His method of cultivating the religious sense, and as being an acceptable expression of our reverence for Him?

In St. John's vision before the throne of God was seen the Lamb as it had been slain, who ever liveth to make sacrificial intercession for us. Before the throne of God were seven lamps, which represented the seven spirits of God. Incense ascended before the throne, representing the sacrificial intercession. The worshipping hosts bow and adore, and chant together with liturgical uniformity, the *Ter-Sanctus,* the "HOLY, HOLY, HOLY, Lord God Almighty," to the Blessed Trinity.

To assume that the Christian dispensation is so purely spiritual that there can be no place or function for ritual in Christian worship, is gratuitous and irrational, simply because Christians are still men, and are influenced by what they see and hear, just as Jews were, and express themselves through outward signs, just as human beings always will. Neither in nature nor in religion, does God deal with those He cares for according to one plan up to a certain point, and then suddenly revolutionize all His methods, make a break and a leap, and begin on a new system, as if the old had been a mistake, or the men with whom He was dealing had suddenly become entirely different beings, with

entirely new needs. *What our Lord did, was not to spiritualize men above the necessity of forms, but to vitalize the forms themselves,* and make them means of grace, and symbols of new truth. Had He disapproved of the ritual principle, He surely would have condemned it, or have stated plainly that in a dispensation of grace ritual would be out of place. As a matter of fact, we know that as soon as the Christian Church was free enough from persecution to develop and regulate her worship in accordance with her doctrine, she at once began to clothe her worship with symbolic ritual, resembling the ritual of heavenly worship which St. John beheld. This development was so universal and so instinctive throughout the Church, that it must have been but the flowering of some deeply rooted principle, and in accord with the Lord's will.

Beside the five physical senses, there are three spiritual senses: the sense of the good, the true, and the beautiful; essential parts of human nature, to which an appeal must be made, and through which the soul acquires knowledge of God. The error of Protestantism has been in treating men as if they were all intellect; as if they could be preached into the fulness of the higher life by sheer force of conviction, while the love of the beautiful in nature, art, and morals, was left to starve. They failed to see, as Martineau says, "that the heart is to have the primacy over the head; that the movement of humanity is from the

affective life, while the intellectual function is simply regulative and selective. It is folly to assume that any growth in refined intellectualism, can ever render visible symbols of truth and beauty of God useless, or unworthy attention."

Nature's method of education appeals quite as much to the eye by its environment, as to the ear; to the sense of the beautiful, as to the sense of truth; and the Catholic Church strives to appeal to, and educate, *the whole man,* in every possible way, through every avenue of approach to the soul. The imagination and the emotions have a mighty deal to do with stirring impulses, which rule the life of the man. Ritual appeals to both, and stimulates both as no sermon ever can.

A Celebration of the Holy Eucharist properly conducted, is worth much, not only as an object-lesson in reverence, but also as an effective means of touching the heart, stimulating the imagination, and bringing home a sense of the nearness of God, His beauty, His love, and His sanctity, which Protestantism does not, and cannot give. This is not a theory, but a simple matter of experience, to the truth of which, multitudes of men are ready to testify; who, educated in other systems, have found in the Church's sacramental worship, that supreme satisfaction of the *whole nature,* which they had always craved. When a man, believing in our Lord's sacramental Presence, kneels before an altar made beautiful by the best offerings which love can suggest and afford, with its symbolism re-

minding him of the glory and sanctity of Him who is to come; when the stately music touches the heart and stirs the fount of feeling; when the solemn reverence of ritual order lifts the soul above the commonplaces of the world, into a sense of an awful Presence; when all this stirring of the whole nature centres itself around a Person, the adorable Person of Christ Himself, present as in no other way, and as at no other time, coming to plead the supreme expression of His love, coming to bless and heal, surely there is, and there must be, a power in all this to lift and stir the soul, which nothing else can have. For one to assume that in this there is little that appeals to him, and that it is therefore useless, or trivial, is simply to make the limitations of his own mind, the measure of all men's needs, privileges, and capacities. No man can judge of the value of ritual, until he learns what it means, and by its use has been habitually educated to some degree of appreciation of its power and helpfulness.

There are two objections to the Church's ritual which are very frequently made, even by persons who are more or less attracted by it. We must consider these. First, it is said that the use of ritual begets "formalism." Notice, the persons who say this generally do not use ritual. How then do they know what it does, or does not do? One is hardly competent to pronounce upon that of which he knows nothing at all by experience.

What is formalism? Is it the presence of

forms? Certainly not. It is the absence of spirit; and for anyone to assume that because forms are present, spirit is not, is as absurd as to suppose that because a man has a body, he can't have a soul, or because he has a brain, he can't have a mind. If a system of ritual necessarily begets formality, why did God provide just such a system for the Jews, and why did our Lord sanction such a system by His Presence at the Temple worship, and His personal observance of Jewish ritual?

No Churchman for a moment denies that ritual may be abused; and that men may observe it mechanically, without appreciating what it means, in a formal way; and that such abuse would be bad for anyone who indulges in it; but is there any religious privilege or observance of any sort or description, which cannot be abused? A man may offer an extempore prayer in a Friend's meeting house, and the whole thing may be the driest and most formal observance, unless the man's heart is in what he says. You cannot get rid of formalism, by discarding ritual. The difficulty is with the man's heart, not the form; and if the heart is dead, or formal, then *formalism is inevitable under any system,* and is as liable to exist in a prayer meeting as in a high celebration of the Holy Eucharist.

Another objection which perhaps ought to be considered for a moment, is this: It is sometimes said that the use of ritual is contrary to Gospel simplicity. This is said, not only in opposition

to the use of ritual, but also to the whole liturgical and sacramental system of the Church; and therefore, it may be well to analyze it, just at this point. Doubtless the worship of the Church does seem confusing and elaborate to anyone who has not been brought up in it, and encounters it for the first time; but to object to any system because it requires some study and intelligence to understand it and use it, and because it does not seem familiar at first sight and cannot be wholly comprehended at a glance, is to bring all progress and development to a standstill; and if it be applied to worship, must necessarily reduce it to the level of the most stunted intellect and the dullest comprehension, and render it useless as a teaching and uplifting power, for the average worshipper. To assert that God hears the simplest word or breath of prayer that is offered to Him, is one thing. But to assert that the sacramental worship of the Church, approaching the Eternal Father, in the name of His incarnate Son, and by the power of the Holy Spirit, is without mystery, is easily comprehensible, is *simple* in any rational sense, is to betray an utter failure to comprehend the awful truths on which our salvation rests. Simplicity in worship may be but another name for barrenness; and the absence of *outward* reverence, merely the symptom of a lack of *inward* reverence, the loss of spiritual perception of that Holy Presence into which the worshipper ventures to come.

There is no necessary relation of any sort or

description between "simplicity" and spirituality. There may be, however, a very close relation between "simplicity" and selfishness, "simplicity" and irreverence, "simplicity" and narrow prejudice, which is largely born of ignorance.

As the historic ritual of the Catholic Church developed, it embodied certain elemental points, which have been in general use throughout the Catholic world, in the Eastern and Western Church. For example, the use of *Lights* on the Altar is to signify that our Lord, as God and Man, is the light of the world. Such lights are used at celebrations of the Holy Communion, as symbols of our Lord's Sacramental Presence; just as God always used some form of light to indicate His special Presence; as in the Shekinah, the Pillar of Fire by night, the burning bush, the lamps before the throne in St. John's vision, and the glory of our Lord's Transfiguration.

Vestments are used in different services, to indicate the official position of the priest who is officiating: to serve as his official uniform or badge of office and authority. *Special vestments* are used at the celebration of the Divine Sacrifice, in honor of our Lord's Sacramental Presence; and to indicate that the Holy Eucharist is a sacrificial act, by which our Lord's sacrificial offering is pleaded before the Father.

Wafer, or unleavened Bread, is often used, because it is probably the bread our Lord used when He instituted the Christian Passover; and because

it is less liable to crumble and occasion irreverence than ordinary bread.

A little water is mixed with the wine at the celebration in accordance with what was doubtless our Lord's example, in instituting the sacrament.

Incense (one of the most thoroughly scriptural symbols there is) is a symbol of the prayers of the saints, ascending before God, in union with our Lord's sacrificial offering; and a symbol of spiritual cleansing, necessary before one can venture to approach the altar of God.

Choral worship is the highest and most perfect form of vocal praise; and serves to give a distinctive character to our intercourse with God, and to lift it above the commonplace colloquial expression of ordinary intercourse between man and man.

Beside these symbols there are certain symbolic acts which are expressive of the devotional attitude of the mind, at different parts of the service. Worshippers kneel in confession of sin, and in prayer, to express repentance and humility, and also as an act of adoration of our Lord when He is present in the Blessed Sacrament. They stand in acts of praise, and at the reading of the Gospel, and elsewhere, as an attitude of respectful attention. They bow the head, as in the creed at the mention of our Lord's Sacred Name, in recognition of His deity. They use the sign of the cross, as at the end of the creed and in blessings, to remind themselves that all possible benediction and blessing comes to us through the cross, the symbol of

our salvation. And so each symbol or symbolic act sets forth some Christian truth, and serves to interpret the meaning of the service itself, and to give it order and dignity, which is befitting all worship of Almighty God. Churchmen make the Altar itself, and the Sanctuary, as beautiful as possible, because the Altar is to them the throne of their Lord's sacramental Presence, and because the Sanctuary is the Christian Holy of Holies, the place of meeting between man and God. We believe God accepts such gifts as expressions of love and devotion to Him, just as our Lord accepted the costly ointment, which might have been sold (as Judas suggested) and given to the poor.

The worship of the Catholic Church has always been liturgical, that is, conducted with the use of fixed forms of prayer, because only in this way is it possible to have congregational worship, in which all the worshippers can take part; and only in this way is it possible to preserve that order and dignity of expression which are necessary in the public worship of God, to keep it free from the eccentricities of individual ministers who may happen to officiate.

CHAPTER XXI

THE CATHOLICITY OF THE PRAYER BOOK

NOW the question arises, does the American Church hold and set forth the Catholic theory of the Church, as correctly expressing her own position and teaching, or is this theory one which is foreign to her nature, and one which is held merely by a party within her which has no authority to represent her?

Of course the appeal must be at once, to that which is the only authorized statement of the Church's belief, and that is, the Prayer Book. This does not voice the principles of any one party, or any one age; but it is part of the Church's historic inheritance, as representing her corporate teaching from the first. The acceptance of the Prayer Book is made obligatory, by competent authority, on all loyal Churchmen; and so to the Prayer Book we must turn, if we would get an authorized statement of the Church's position and doctrine.

We affirm as a starting point, that the Catholic theory of the Church's position and doctrine not only underlies the whole structure of the Prayer Book, but that it is distinctly and unmistakably expressed in the Prayer Book formularies, from beginning to end; and that this theory must be accepted as the true one, by anyone who calls himself a "Prayer Book Churchman."

This fact would appear with much stronger emphasis, if we were to make a careful study of the history of the Prayer Book, tracing it to the liturgical sources from which its various parts and offices are derived; and studying the historic position and belief of the men who were its compilers. We would then discover that not only is the Book itself in harmony with the other great Catholic liturgies of the ancient Church, but that it was not composed by Protestants; and the essential parts and structure of it were determined centuries before modern Protestantism was ever heard of, either as a theory or as a fact.

This would take much time, and after all is quite unnecessary; for the Prayer Book as it is, speaks for itself. We can turn to it at once, simply insisting that its expressions shall be taken in their ordinary, grammatical, and historic sense.

First of all, we come to the name of the Church. The word Protestant occurs on the title page of the Prayer Book; but every liturgical scholar knows that it does not occur in the English Prayer Book, from which ours is derived, and

that as used in our Prayer Book it is equivalent to "Reformed," or non-Papal, and does not stand for a denial of the Catholic position.[1] The word Protestant is rapidly dropping out of current colloquial use among Churchmen, and is being slowly dropped from official titles and legal documents as opportunity offers for disposing of it; and the whole Church is discarding it as a misnomer, an unfortunate mistake, which misrepresents both the contents and teaching of the Prayer Book itself, and the historic position of the Church in the United States. And the same title page declares that the book is "The Book of Common Prayer . . . of The Church."

If we turn to the Prayer Book, we find that in the Apostles' Creed (the creed of the choir-offices), the Church is called "the Holy Catholic Church," and in the Nicene Creed (the Eucharistic Creed), the Church is called One, Catholic, and Apostolic Church. And so we get the full title—

ONE, HOLY, CATHOLIC AND APOSTOLIC CHURCH

And so in her official statement of belief, the Church names herself the Catholic Church.

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[1] This is the historical sense in which the word was used by Bp. Cosin when he said concerning the English Church, "We that are Protestant and reformed according to the ancient Catholic Church." (History of Transubstantiation, I., 7.) So Bp. Sanderson speaks of "the right English Protestant, as he standeth in the middle between, and distinguished from, the Papists on the one hand, and the sometimes styled Puritan on the other." (Preface to Sermons, 1657, § xxi.)

Never at any time in her history, has she formally repudiated the name; never has she surrendered it to the exclusive use of Roman Catholics; and never has the term Catholic dropped out of use among Churchmen.

In the prayer of the Visitation Office, Churchmen pray that they "may be gathered unto [their] fathers, having the testimony of a good conscience, in the Communion of the Catholic Church." And certainly, they could not have the testimony of a good conscience, if they prayed that they might die in the Communion of the Catholic Church, while they believed they belonged to a merely Protestant Church.

In the prayer for the Unity of God's People, the Church declares, "There is but one Body, and one Spirit, . . . one Faith, one Baptism." The Church is called in the prayer for All Saints' Day, "One Communion and fellowship in the mystical Body of Christ our Lord"; and in the Litany to divide this body on the Protestant principle is called the sin of schism. In the *Te Deum* the Church is spoken of as the "Holy Church throughout all the world," that is, it has sanctity and catholicity. In the prayer to be used at the meetings of Conventions, the Church assumes the principle of continuity, asserting that God has promised through Jesus Christ to be with His Church TO THE END OF THE WORLD. The Apostolicity of the Church is asserted in the prayer at the close of the office for Institution, which says,

God has built His Church upon the foundation of the Apostles and Prophets. And so the four Catholic attributes of the Church, Unity, Sanctity, Catholicity, and Apostolicity, are recognized in both the Church's creeds and prayers.

Again, in the Convention prayer the Church asserts that the "Holy Spirit did preside in the council of the blessed Apostles," and that God is to be, "through Jesus Christ, with the Church to the end of the world," and this fact is the basis of the Church's claim that she is guided by the Holy Spirit in the universal consent by which she sets forth the Catholic Faith. Here is made clearly enough, the distinction between the Protestant idea of individual guidance in interpreting the Scriptures, and the Catholic principle of corporate guidance in defining the Faith.

In the Twentieth Article of Religion the Church's historic relation to the Bible is stated, when the Church is said to be the "witness and keeper of Holy Writ." The Preface asserts that to the Church of England the Episcopal Church in the United States "is indebted under God for her first foundation," and that "This Church is far from intending to depart from the Church of England in any essential point of doctrine, discipline, or worship." Here the historic continuity of the Church, and its unity with the Anglo-Catholic Church, are most distinctly asserted, and its loyalty to Catholic traditions is pledged.

It must be obvious then that the Church as

she defines herself is Catholic and not Protestant. Take the question of the Church's ministry. The Protestant doctrine is that the inward call makes a man a minister of God, and that there is only one order of ministers. The Catholic doctrine is that there are three orders, which receive their commission through ordination, at the hands of a Bishop. The Preface to the Ordinal in the Prayer Book says that "from the Apostles' time, there have been these Orders of ministers in Christ's Church, Bishops, Priests, and Deacons. . . . . And to the intent that these orders may be CONTINUED, ... no man shall be accounted or taken to be a lawful Bishop, Priest, or Deacon, in this Church, ... except he hath had Episcopal Consecration or Ordination." Here certainly the continuity of a ministry of three orders is most distinctly asserted, as is the necessity of Episcopal ordination or consecration to transmit the ministerial commission which makes a man a lawful Bishop, Priest, or Deacon. This doctrine is emphasized in the prayer in the Institution Office, which says that Jesus "has promised to be with the ministers of Apostolic Succession, to the end of the world." The divine origin and appointment of the ministry is brought out in the prayer for those who are to be admitted into Holy Orders, which says that "Almighty God of His Divine Providence hath appointed divers orders in His Church."

Protestantism repudiates any notion of the minister being a priest, and stigmatizes the doc-

trine as "sacerdotalism." But members of the second order of the ministry are constantly called Priests in the Prayer Book. In the Office for ordaining Priests, the candidates are said to be "called to the office of priesthood," and when they are ordained, the Bishop says: "Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee, by the imposition of our hands. Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained: and be thou a faithful dispenser of the Word of God, and of His Holy Sacraments, in the Name of the Father, and of the Son, and of the Holy Ghost."

Notice carefully, that in these words Ordination is sacramental, because through it men receive the Holy Ghost; second, it makes priests of men who are ordained by the imposition of the Bishop's hands; and third, it conveys authority to remit sins and to administer sacraments.

Protestants constantly deny that ordination conveys grace that makes priests, or that ministers have any authority of any sort to remit sins. One can hardly imagine a formula of a few words, in which the Protestant position could be more emphatically denied, that in this formula of ordination.

It is Catholic from beginning to end.

In the commission to administer sacraments, is included the commission to offer the Eucharistic sacrifice, as we shall see when we come to consider

the Holy Eucharist. Moreover, every priest ordained swears that he "will reverently obey his Bishop, and other chief Ministers who, according to the canons of the Church, may have the charge and government over him." And thus the Catholic principle of subordination and obedience is distinctly set forth, as opposed to Protestant individualism.

We come now to the sacramental teaching of the Prayer Book. The Protestant teaching is that Sacraments are symbols only, and not means by which grace is actually conveyed. The Catechism defines a sacrament as "an outward and visible sign of an inward and spiritual grace, given unto us; ordained by Christ Himself, *as a means whereby we receive the same,* and a pledge to assure us thereof."

According to Protestant doctrine, Baptism is a symbol of regeneration, which is synonymous with conversion, which latter occurs at some other time than when the Baptism itself is administered. Conversion being a conscious emotional experience, an act of faith, children, they hold, cannot be regenerated in Baptism.

The Catholic doctrine is that Baptism, both in the case of children and of adults, is the means by which men are born again or become regenerate, are made members of Christ and children of God. What is the Prayer Book teaching? Take Baptism. Article XXVII. says that "Baptism is not only a sign of profession, and mark of difference,

whereby Christian men are discerned from others that be not christened, but it is also a sign of *Regeneration or New Birth, whereby as by an instrument,* they that receive Baptism rightly are grafted into the Church; the promises of the forgiveness of sin, and of our adoption to be the Sons of God, by the Holy Ghost, are visibly signed and sealed."

In the Catechism the baptismal gift is defined as a death unto sin, and a new birth unto righteousness; *a sacrament wherein the child is made a* member of Christ, the child of God, and an inheritor of the Kingdom of Heaven.

Before the child is baptized, the priest is directed to pray that "he coming to Holy Baptism, *may receive remission of sin, by spiritual regeneration";* "that he may be born again, and made an heir of everlasting salvation." *After* the child has been baptized, the priest declares to the witnesses, "this child *IS regenerate* and grafted into the Body of Christ's Church." Then in his prayer he thanks God "that it hath pleased Him to regenerate this infant with His Holy Spirit, to receive him for His own child by adoption, and to incorporate him into His Holy Church." Could any combination of words assert more strongly than these, the Catholic doctrine of Baptismal Regeneration, as opposed to the Protestant doctrine of empty symbolism?

Take next the Blessed Sacrament of the Holy Eucharist. The Protestant doctrine, is, that it is a symbolic rite setting forth to the imagination the

fact of Christ's death, much as a fine picture of the Crucifixion would; that it does not convey the Body and Blood of Christ, but is a mere symbol of these things; that the memorial is made before men, not before God.

The Catholic doctrine is, that in the Blessed Sacrament of the Altar, the Lord is sacramentally present; and under the form of bread and wine, His Body and Blood are given, taken, and received, and His Sacrifice, once offered on the Cross, is presented before the Father, as Christ presents it in Heaven.

What is the Prayer Book doctrine?

The XXVIIIth Article says that "The Supper of the Lord is not only a sign . . . . but rather is it a sacrament of our Redemption by Christ's death; insomuch that to such as rightly, worthily, and with faith receive the same, the Bread which we break, *is a partaking of the Body of Christ; and likewise the Cup of Blessing is a partaking of the Blood of Christ.*"

In the Consecration prayer, the priest prays that the Holy Spirit may so bless and sanctify . . . . the Bread and Wine, "that we receiving *them* . . . . may be partakers of His most Blessed *Body* and *Blood*"; and again that "we and all others who shall be partakers of this Holy Communion, may worthily receive the most precious Body and Blood of Thy Son Jesus Christ." When the Bread is delivered to the communicant, the priest says: "The Body of our Lord Jesus Christ,

which was given for thee, preserve thy body and soul unto everlasting life." After the Sacrament has been administered the priest thanks God "that He doth vouchsafe to feed us who have duly received these Holy Mysteries, with the spiritual food of the most precious Body and Blood of His Son."

The Catechism defines the inward part of the Blessed Sacrament, as "The Body and Blood of Christ, which are spiritually *taken* and *received* by the faithful in the Lord's Supper."

Now we ask again, if you wanted to assert the Catholic doctrine of the real objective Presence of our Lord's Body and Blood, under the forms of Bread and Wine, in the Blessed Sacrament, in opposition to the Protestant doctrine of the real absence of these things, what language could you use that would be more decisive, and positive, than that of the Prayer Book?

Again, the Holy Eucharist is a sacrificial offering made before God. The prayer of Consecration reads: "Wherefore, O Lord and Heavenly Father, according to the institution of Thy dearly beloved Son, our Saviour Jesus Christ, we Thy humble servants do celebrate and make here before Thy Divine Majesty, with these Thy Holy gifts which we now offer unto Thee, the memorial Thy Son hath commanded us to make; having in remembrance His blessed Passion and precious death . . . And although we are unworthy through our manifold sins to offer unto Thee any *sacrifice,*

yet we beseech Thee to accept *this* our bounden duty and service."

Here the sacrificial nature of the Blessed Sacrament is distinctly set forth; and such sacrificial doctrine is emphasized when the celebrant is called a "priest," and the thing on which the sacrament is celebrated is called an "altar," as it is in the Office of Institution. This surely is not Protestant doctrine.

Take next Confirmation. The Prayer Book Office sets it forth as a sacrament in the sense of being the outward sign of a spiritual gift. The selection of Scripture read in the service, sets forth the fact that the Holy Ghost was given by the laying on of the Apostles' hands. The Bishop prays for the gifts of the Holy Ghost for those who are about to be confirmed; and after they are confirmed, he prays again for them "upon whom after the example of Thy Holy Apostles," he has now "laid his hands to certify them by this sign, of God's favor and gracious goodness to them." In the Office for the Consecration of Churches, the Bishop prays that those who are confirmed by the Bishop may receive a measure of God's Holy Spirit.

Protestantism not only denies that the Holy Ghost is given in Confirmation, but has repudiated the form of Confirmation altogether. It has no place in their system.

Take, next, the question of Absolution.

When the Bishop ordains a priest, as we have

already found, he says: "Receive the Holy Ghost for the office and work of a priest in the Church of God. . . . Whose sins thou dost forgive, they are forgiven; and whose sins thou dost retain, they are retained." Here certainly is a commission to forgive sins in some way. When the priest pronounces absolution publicly in Church, he says: "Almighty God, the Father of our Lord Jesus Christ . . . hath given power and commandment to His Ministers, to declare and pronounce to His people being penitent, the Absolution and remission of their sins." This certainly is a direct and clear statement. In the exhortation after the Eucharistic office, the priest is directed to say: "Because it is requisite that no man should come to the Holy Communion but with a full trust in God's mercy, and with a quiet conscience; therefore, if there be any of you who by this means cannot quiet his own conscience herein, but requireth further comfort and counsel, let him come to me, or to some other minister of God's Word, and open his grief; that he may receive such godly counsel and advice, as may tend to the quieting of his conscience, and the removing of all scruple and doubtfulness."

In the Office for the visitation of prisoners, the priest is directed to "examine the penitent whether he repent him truly of his sins, exhorting him to a particular confession of the sin for which he is condemned, and upon confession he shall instruct him what satisfaction ought to be made to those whom

he has offended. . . . And after his confession, the priest shall declare to him the pardoning mercy of God, in the form which is used in the Communion service," that is, in the form of absolution there given. Now while this last rubric refers to men who have committed great sins and are under condemnation of the law, still, all men in the sight of God are sinners. Confession and absolution are not penalties, but privileges; and if the Prayer Book sanctions a privilege to one sinner, it cannot deny that same special means of grace to another, who is penitent. And so the Prayer Book distinctly recognizes the Catholic doctrine of Confession[2] and Absolution, without making confession obligatory. By no stretch of imagination can this doctrine be called Protestant; on the contrary, it is perhaps the one doctrine of the Church which has, more than any other, been feared, antagonized, and ridiculed, by Protestants.

So far as the office of Holy Matrimony is concerned, it most distinctly adheres to the Catholic doctrine of the indissolubility of marriage. The man takes the woman to be his wedded wife "so LONG AS THEY BOTH SHALL LIVE"; "TILL DEATH US DO PART." And the priest declares: "THOSE WHOM GOD HATH JOINED TOGETHER, LET NO MAN PUT ASUNDER." Christian Marriage, according to the Prayer Book, is sacramental; for it "signifies

[2] See Appendix B.

unto us the mystical union that is betwixt Christ and His Church," and is "a holy estate."

The Prayer Book recognizes the Catholic doctrine of the Intermediate State, and of the ministry of Angels; asserting that God has "ordained and constituted the services of Angels and men in a wonderful order," and praying that "as God's holy Angels always do Him service in Heaven, so by His appointment they may succor and defend us on earth."

Besides its statements of Catholic doctrine, the Prayer Book recognizes many Catholic customs and traditions. For example: "The Church requires such a measure of abstinence as is more especially suited to extraordinary acts and exercises of devotion," at certain seasons, and on certain days of the Christian year; and the Prayer Book prays that God "may give us grace to use such abstinence." Thus the duty of fasting and abstinence is recognized. The power of benediction of things set apart for a holy purpose, is recognized in the office for the consecration of churches, and in the benediction of the water in the font before a Baptism, when the priest asks God to "sanctify this water to the mystical washing away of sin." The use of the sign of the Cross is sanctioned in the baptismal service; and the rubric declares that the Church "knoweth no worthy cause of scruple concerning the same."

The Church follows the Catholic custom of praying for the dead, beseeching God "that we,

with all those who are departed in the true Faith of His Holy Name, may have our perfect consummation and bliss, both in body and soul, in His eternal and everlasting Glory" (Burial Office). In the Eucharistic Consecration Prayer, the Church prays that we and *all God's whole Church* (which expression must include the souls in the Church Expectant in Paradise) "may obtain remission of our sins and all other benefits of Christ's passion."

Again Article XXXIV. rebukes those who through their private judgment, willingly and purposely do openly break the traditions and ceremonies of the Church, that are ordained and approved by common authority.

Surely enough has been said to prove beyond a doubt, that the Prayer Book embodies and sets forth the Catholic Faith, as the Faith of the American Church. It was exactly for this reason that the Reformed Episcopalians left the Church; because as Protestants, they could not conscientiously use Catholic formularies, which stated Catholic Truth. They were quite consistent in their action.

If then the Catholic theory of the nature and organization of the Church is thus incorporated in the Prayer Book, it must be the teaching of the Church, and not merely of any one party or group of men in the Church.

It is sometimes said that certain expressions in the Thirty-nine Articles seem to contradict the Catholic teaching of the Prayer Book; but if such

expressions were taken in their original and historic sense, such appearance of contradiction at once disappears. For example, Article XXXI. is sometimes quoted as condemning the Catholic doctrine of the Eucharistic sacrifice; but it must be noted that the error condemned is not the doctrine of Eucharistic Sacrifice, but the doctrine of *"sacrifices* (note the plural) of masses." In other words, the popular notion that while the sacrifice on Calvary satisfied for *original* sin, the sacrifice of each mass was necessary as an oblation for *actual* daily sins; and so the repeated sacrifice of the Altar was necessary, to supplement the *insufficiency* of the sacrifice of the Cross.

This doctrine implied that each Eucharistic oblation was therefore in a sense a repetition of the original sacrifice, or at least a necessary addition to it; and so of course was vigorously condemned by the thirty-first Article, as a "blasphemous fable."

The Catholic doctrine of the Eucharistic Sacrifice is, that our Lord made upon the cross, by His one oblation of Himself once offered, a full, perfect, and sufficient sacrifice, oblation, and satisfaction, for the sins of the whole world; and that in the Holy Eucharist this sacrifice is not repeated; but is offered to the Father, in union with our Lord's perpetual sacrificial pleading in Heaven, as a Priest who ever liveth to make intercession for us.

Again, it is sometimes said that the Church

tolerates much difference of opinion concerning the nature of the Church, its ministry, and its sacramental system; and this no doubt is true; but the question after all is not what the Church *tolerates,* or what this man or that man, or this school of thought or that school of thought teaches, *but what the Church herself teaches in her own authorized standard of doctrine and practice, namely, the Prayer Book*; and we have shown that the teaching of the Prayer Book is clear and distinct, and cannot possibly be adapted to fit the Protestant theory, that is, not if words are to be taken in their grammatical and historic sense, and language is held to be a medium for expressing accurate thought.

CHAPTER XXII

"ROMANISM" IN THE CHURCH

THERE seems to be no limit to the number of charges which are brought against the Church, by those who do not understand her system and doctrine. Most of these answer themselves, to any one who takes the slightest pains to appreciate the Church, from her own standpoint. There is, however, one charge which is frequently made against the Church, and which, as time goes on, will be reiterated, and that is, that the Church, as the popular expression has it, is "Romish"; that it imitates Roman doctrine and practices, and even that some of its members are "Jesuits in disguise," whose purpose is to lead the whole Church gradually over to Rome. Naturally, from a Protestant standpoint, such a charge, if it can be substantiated, would be very damaging to the influence of the American Episcopal Church; and it is perhaps worth while to consider the charge in detail, and to

see just how much truth or falsehood there is behind it.

It is not at all unnatural that a Protestant should make this charge against the Church, because he is familiar with only two types of Christianity; namely, the Protestant type and the Roman Catholic type; and of course, logically, to him, that which is obviously not Protestant, must necessarily be "Romish." Consequently, if there is anything in the American Church with which he is unfamiliar, he naturally concludes that it must be an importation from the Roman system. Then, too, during the Church revival of the past sixty years, many neglected Prayer Book doctrines have been emphasized, and certain ancient points of ritual, as symbolizing these doctrines, have been restored to their ancient place in the worship of the Church, from which they were displaced by the Puritan innovators. To an outsider or a poorly instructed Churchman, who knows little of the historic doctrine or ritual of the American Church, of course any such *restoration* seems like an *innovation,* or perhaps like an imitation of the Church of Rome, and to indicate a dangerous tendency; and so it comes about, that occasionally devout men are troubled by what is doubtless a very sincere and worthy anxiety concerning certain "tendencies" which to them appear to constitute a movement Romeward. It may perhaps be wise for us to stop for a moment, and see if such fears are justifiable.

We have spoken of an anxiety *which is sincere,* however mistaken it may be; and with this alone we are to deal; ignoring entirely the charge of Romanism which is constantly made *maliciously,* and for the purpose of hurting the Church, on the part of her enemies; who know that an appeal to popular prejudice and Protestant hatred of Rome is the quickest way to bring any cause or organization into popular disrepute, and so stop its progress. Failing entirely to meet and disprove the claims of the Church on Scriptural and historic grounds, unable otherwise to hinder her marvellous growth, a certain class of fanatics will resort to anything to gain their ends; and often from such sources comes the cry of "Romanism" in the Church. With such persons or their methods we are not in the least concerned in a work of this kind. Ultimately they defeat their own purposes. What we ought to do is to point out the fact, that the suspicion of honest and sincere people concerning the "Romish tendency" is a mistaken one, and that such fears are groundless.

Let us take the charge itself in detail.

The charge is this: That the Church's doctrine, or ritual, or characteristic tendency, is Romish.

We can imagine just six possible meanings to the expression Romish. Let us take them in turn: First, it may mean that the *principle* of using symbolic ritual in Christian worship, is a Roman error. This statement is disproved by the fact

that (as we have found) Almighty God Himself instituted the principle of ritual in the old covenant, and reveals all we know of heavenly worship under the symbolism of ritual forms, and that the use of ritual of some sort is an inherent necessity of human nature when it attempts to express itself, its thoughts, emotions, and sentiments; and that every Protestant sect employs ritual of some kind, and cannot possibly avoid it, if it has public worship at all.

Secondly, it may be said that the use of ritual is peculiar to the Roman Church. We reply, it certainly is not; for the most ritualistic Church in the world is the Greek Church, which repudiates Roman error, and always has. The Protestant sect of the Irvingites has a very ritualistic service. The continental Lutherans employ a more or less elaborate ritual. Many secular societies, like the Free Masons and others, employ an elaborate ritual, and its use is peculiar to no one body, either religious or secular.

Perhaps the objector may mean that ritual teaches Roman Catholic error. Well, what, for example? Do lights on the altar, which teach that our Lord is the Light of the world; the Cross, and the sign of the Cross, that the Lord died on the cross for our salvation; Incense, which represents our Lord's sacrificial intercession for us; Vestments, which define the official character and service of the minister who is officiating; Kneeling and Bowing, which are acts of the body express-

ing the worship of the heart, the relation of a creature to his Creator; or Choral Worship, which is the highest form of vocal praise? Surely these things symbolize and teach *Christian truth,* and nothing else. The objection that ritual teaches Roman error lacks point, until the objector specifies to what point of ritual he refers; and what error it teaches.

It may be said that the Church's ritual or doctrines are copied from Rome. As to ritual, the Church inherits her ritual from her own past, and all the distinctive elements of Church ritual were legally retained in the reformed Church, not as adoptions from another system, but simply as part of the great Catholic inheritance of the Church of England, from Catholic antiquity.

As to doctrine, the Church's belief is embodied in her Prayer Book, which is also part of her Catholic inheritance, and which is not copied from any foreign system. Her standard of doctrine is fixed and unalterable; for it is the Nicene Creed, the Holy Scriptures as interpreted by the Apostolic Fathers, and such definitions of truth as have been voiced by the whole Church from the first. Much of this doctrine may be unfamiliar to the average Protestant, but *for that reason,* to call it Romish error is nonsense and contrary to fact.

It may be said that our ritual or doctrine in many points resembles that of Rome. Certainly it does. But why? Simply because we both inherit from the same Catholic antiquity, and we

both hold the same Christian truths, in many respects. Because Rome teaches the doctrines of the Holy Trinity, the Incarnation, the Atonement, and the Resurrection, the necessity of penitence and faith, or uses the Lord's Prayer, and hymn books, and because she worships in churches, must we get rid of these things, lest somebody might find a resemblance between us and Rome?

If our chief object is to eradicate every resemblance to the Roman Church, the best thing we can do is to become Hottentots or Zulus; for probably these people have not much in common with Rome.

Perhaps it may be said that the Church's doctrine or ritual *"leads to Rome."* We reply, *Truth leads to God; and nowhere else.* You must first impeach the creed of the Church, before you can assume that it leads into error. No doubt the creed can be perverted into Roman error; but that is no reason why it should be, or why we should discard it. To discard every doctrine which might be perverted, would be to discard much that was in the creed of the early Church, and which was perverted. To hold nothing which can be perverted, is to surrender the Christian Faith altogether. "Men differ from monkeys in having intellects; but the penalty of being a man, is the possibility that the reason may be perverted, and the man become insane. Does anybody argue from this, that it is better to have no brain, and to be a monkey, rather than a man, because then you are in no danger of insanity? In other words, that it is

better to have no sacramental truth, because then you are in no danger of Romanism?" (Bp. Williams of Connecticut).

The Anglican Church shows plainly wherein Rome has erred; and in vital issues, the line between the two systems is clearly drawn. No man in the American Church can accept the papal claims of Supremacy, or Infallibility. To speak of nothing else, these two doctrines are like a mighty wall between us and Rome; and the man who goes to Rome must make a positive and difficult climb to get there. He cannot possibly *wander there* by a path which leads him astray *unconsciously to himself*; that is, not if his action is governed by facts and logic. Occasionally, Rome acquires a certain fascination over men of a sentimental temperament, who, shutting their eyes to all historic considerations, allow themselves to drift into the Roman Church: but in a very considerable number of cases, as is well known, such persons return to their first obedience; sooner or later finding that after all, facts are more potent and practical and stubborn than sentimental fancies; and the superficial attractiveness of the Roman Church does not compensate for deeply-rooted evils of the Roman system.

Before an American Catholic Churchman can become a Roman Catholic Churchman, he must consciously or unconsciously repudiate certain conspicuous warnings, and violate certain well-defined principles, which the Catholic Church maintains.

He must choose between two distinct systems. He follows his own will, and he is not *"led,"* anywhere.

That the Catholic doctrine of the American Church does not lead to Rome, is proved by several important considerations: First, since the old Catholic doctrines of the primitive Church have been more generally taught in the Anglican Church, men have been less tempted to go to Rome for such doctrine, and for Catholic sacraments; and so, the so-called "High Church" teaching has practically stopped perversions to Rome. Occasially one hears of some Churchman who goes to Rome; but such perversions are nothing like as numerous as they were some years ago.

One has to remember several things about this matter of Rome's making converts. In the first place, Rome is careful to advertise every important convert she makes, in order to convey the impression that such converts are numerous; while the Church never advertises her converts from Rome, though as a matter of fact she is continually making such converts, and the number of them is constantly increasing. She could if she were inclined, give an important list of such converts, which would surprise Protestants greatly, were it to be published; and if all the Bishops should report their converts from Rome, we would have a large and ever increasing annual list of converts, containing the names of many priests. Moreover, when men who go over to Rome from us, discover

their mistake, and come back again, Rome for some reason does not publish their return to the American Church.

Then again, when the Roman Church claims a rapid growth in this country, it must be remembered that such increase in numbers is derived from immigration of foreign Roman Catholics, who are not converts but members transferred to America, chiefly from Ireland; and so what the Church gains here, she loses abroad. Of actual converts, the Roman Church makes comparatively few, when you consider its vast organization, and complicated machinery for bringing men into the Church.

Then, too, if Catholic doctrine leads toward Rome, how does it happen that all the best modern books written against Roman errors, have been writen by High Churchmen? As for example, Gore's "Roman Catholic Claims," Carter's "Letters on the Roman Question," Puller's "Primitive Saints and the See of Rome," Ewer's "Romanism, Protestantism, and Catholicity," Littledale's "Plain Reasons," Seymour's "Papal Claims," Pusey's "Eirenicon," and a host of others. So that if a Protestant sectarian wants to contend with Rome, he has to borrow our weapons to use in the contest.

As a matter of fact, so far from it being true that the teaching of the American Church is Romish, or leads toward Rome, the exact reverse is the truth. For example: Suppose a Protestant stud-

ies Church history, and the Holy Scriptures, and discovers that our Lord did found one Church, which was to last always, and which therefore exists to-day; and which teaches certain truths which Protestantism neglects or repudiates. Suppose that such a man is looking for the Church of history; the Catholic Church of the Apostles' Creed. The Protestant sects cannot help him, because they deny the existence of any such Church, and admit that they themselves are new bodies. Suppose a Roman Catholic gets hold of him. He teaches him the Church of Rome is Catholic, and holds Catholic truth; and what is more, he proves his case. But the Roman Catholic so cleverly mixes *Roman error* with this *Catholic teaching,* that he makes the two things seem identical to the poorly instructed Protestant; and so he accepts both, under the impression that he is accepting Catholic truth, and goes over to Rome.

Now suppose that an American Churchman found a Protestant in search of the old Catholic Church of history. He would teach him that the Anglican Church is Catholic, and holds Catholic doctrine, *and what is more, he would prove his case.* But he would also show that the papal claims of supremacy and infallibility were false, and unhistoric; and that, therefore, to be a Catholic in the primitive sense of the word, the man should belong to the American Church; and so the man is saved from Rome, whereas a Protestant

could not have saved him or satisfied him, or have done anything with him.

This is not a mere theoretical supposition, but it has been the actual experience of a great number of men; who, having become dissatisfied with the Protestant system, have searched for the old Church, and have found it, to their surprise perhaps, in the American Church, which gave them the Catholic Faith, and Catholic Sacraments, by Catholic authority; and so kept them from accepting these things, together with Roman error, in the Roman Church.

This is why the Anglican Church is the only secure bulwark against Rome, and it is the explanation of Rome's cordial dislike of Anglicans.

The constant assertion of the Catholic character of the American Church is in the line of the strongest possible defence against Rome, in the great battle of the future between Catholicity and Roman Catholicity. To assert and to prove your assertion that there is in this country an *American* Catholic Church, is to stamp the *Roman* Catholic Church, by a simple contrast of names, as being Roman, foreign, Italian, and alien to Americans; and is, in just so far, to save men from the mistake of looking to Rome for truth and guidance.

The mere fact that the vindication of the Catholicity of the Anglican Church is so largely due to those who are called "High Churchmen" or Ritualists, men who have been suspected of Romish tendencies, is proof positive that they have done

more to meet and defeat Rome on her own ground, than all the Protestant sects put together. The very best a Protestant can do, is to attack certain false doctrines held by Rome, and to condemn what he calls its superstition; and then, if a Roman turns on him, and says, 'Your Church is nothing but a man-made sect, without authority to teach anything, true or false," the Protestant is powerless to vindicate his position. He has not the vantage ground of Catholic orders and the Catholic Faith from which he can reply to Rome, on the basis she herself assumes.

Rome's power to-day, and for the future, lies in her magnificent system, her unity of belief and organization, and her habit of speaking with assumed authority. What have a lot of disorganized sects, which cannot agree about any one doctrine, got, with which to meet such a power? Though they may have some truth on their side, they recognize no one teaching authority, and all Church history is against their position, as man-made sects.

It is a favorite method with Protestants to represent that the American Church is torn with internal dissensions concerning ritual; that she is drifting toward a terrible crisis, and ultimate disruption. But this is just about as true as it would be to say, that because there is an occasional disturbance on some Western reservation, the whole United States was torn with dissensions, and was drifting toward rebellion and internecine war.

As a matter of fact, the great mass of American Churchmen know little or nothing of controversies about ritual; and attend to their own business, without misrepresenting their neighbors. The whole principle and status of ritual in the American Church was vindicated years ago.

Occasional disputes there are; but such disputes are merely incidental, in the process of the restoration of some things the Puritan innovators cast out of the Church, which belonged to her ancient heritage; and the great mass of so-called "Ritualists," are law-abiding and hard-working men, who would sooner die than be disloyal to the Church, or repudiate Catholic authority, or introduce Roman error; and who, strange to say, using ritual, are most ready to agree that its use is of much less consequence than are many other things in the Church's work.

The marvellous thing is, not that there has been an occasional controversy and conflict of opinion in the Church about matters of ritual and doctrine, but that after the Puritan movement had wrought havoc in the Church, and had trained generation after generation in ignorance or hatred of the Church's historic position, the whole process of reaffirming the Church's old Catholic Prayer Book doctrine, and the restoration of her ancient Catholic customs, should have gone on so quietly, so persistently, and so almost universally, as it has for the past sixty years, leavening the whole An-

glican Church from one end to the other, as if the Holy Spirit were behind the work, moulding the minds of men to know and to do His will. One great reason why Churchmen believe in the Catholic theory of the Church, and in the Catholicity of the American Church, is that the restoration of Catholic teaching and practice, both in England and America, has been accompanied by the greatest revival of spiritual life the Church has ever known. To assume that any such spiritual revival could possibly be the product of the introduction of error, or the institution of a foreign ritual use, and nothing more, is of course absurd in the extreme.

We believe that the great issue of the future will not be between the Roman Church and the Protestant sects, nor between Anglo-Catholics and the Protestant sects; but between the Anglo-Catholic Church and the Roman Catholic Church; and so, as time goes on, Protestants will make the surprising discovery, that the so-called Episcopal Church is the only religious body in the United States of America, competent and able to meet Rome on her own ground, and to defeat her wherein she is strongest; simply because the American Church historically and doctrinally represents primitive Catholicity, which the Protestant sects have discarded, and which Rome has perverted. If Protestants are afraid of Rome, we say to them, Your divisions make you an easy prey to Rome.

Come to us; unite under the old flag, and we will put weapons in your hands which you have not got, and which alone will be effectual. You are scattered and disorganized; the best you can do is to conduct a guerilla warfare against Rome's serried ranks. Become Catholics, unite with the twenty millions of Anglican Catholics, and the eighty millions of Greek Catholics, and we will advance all along the line to battle for the truth, against Roman encroachments and Roman error; and God, who loves truth, will give us the victory.

CHAPTER XXIII

CONCLUSION

WE HAVE now completed our argument for the Catholicity of the Church, and our attempt to set forth plainly the great principles of Catholic Churchmanship, which make the Church what she is. If the inferences which have been drawn from the argument are justifiable, and the data on which the argument is built are correct, then we think it logically follows, that it is the duty of every American Christian to yield his personal allegiance to that Church which has been known as the Episcopal Church in the United States; because historically, *it is the Catholic Church* of the land, in distinction from the Protestant sects, which are self-created, and from the Roman Church, which is alien in its organization and uncatholic in some points of doctrine. We believe that in the American Church, a Christian has the best opportunity of knowing the truth; because it holds the old anchorages of the Faith,

in the Bible as interpreted by the Fathers, and the Creed which, substantially as we have it now, has been taught everywhere since the second century. Certainty never can be found in a Protestantism which depends on individual interpretation of the Holy Scriptures for its conclusions, nor in the supposed infallible announcements of one man who cuts himself off from the witness of the Church.

Catholicity is neither Protestant nor Roman; and we believe that the American Church best represents it to the American people, and can give the best assurance that in it, Christians can find all reasonable certainty of knowing God's will, and of receiving His grace and truth.

Now the fact must be steadily faced, that however much grace and truth a man may think that he has received in the Protestant denomination to which he has belonged, he cannot be sure that he has received *all* the grace, and *all* the truth, God wills to give him, unless he receives it in the Church, which the Lord Himself creates, and at the hands of those whom the Lord Himself sends, to teach and minister sacraments in His Name, and by His authority.

Granting everything that can possibly be said in favor of the Protestant system and the personal religious experience of Protestants, the fact remains, that out of the Catholic Church there is no *certainty* of obeying the Lord's full will. The certainty of believing in Christ, and the certainty

of being blessed by such belief, is one thing; but the certainty of fully obeying His will, in obeying those whom He sends, is quite another thing; and while Protestantism may give the one kind of certainty, it does not, and cannot, give the other. If Christ Himself creates one Church, ordains and commissions one ministry, then the position of any substitute for these things must at best be utterly uncertain, not to say illegitimate; and to admit that the Lord has created a Church which exists to-day, is to admit the obligation of finding and submitting to that Church, simply because the Lord is the Son of God, and His words and work cannot be set aside by any individual opinion. We have proved, as we think, that the Lord did found one Church, and that that Church exists to-day and teaches the Gospel truth; and until these facts have been disproved, the obligation to find and submit to the Catholic Church, cannot be evaded in any way.

It happens not infrequently, that a person may be more or less impressed by the arguments supporting the claims of the Church, and yet feel that the Church itself, as it presents itself to him in his own community, is unattractive. He sees it merely from the outside; he hears the popular gossip about it; he notices local defects in the working of its system, or disagreements among its members. Even the claims of the Church may be so set forth as to seem hard and repellent.

But we reply, as one did of old, in answer to the question, "Can any good thing come out of Nazareth?" "Come and see" for yourself. Bring yourself in contact with the Church, attend its services, try to understand its teaching, make the test a matter of your own experience; and you will not be disappointed. You will find human nature, and human defects in the Church; but you will also find abundant evidence of the divine life, which makes her what she is. A perfect understanding of the Church will not come at once, or suddenly. It takes time and patience for old doubts to lose their hold, and old habits of thought to readjust themselves and adapt themselves to new ideas; but as time goes on, all these perplexities gradually disappear. You must remember that the Church has received many thousands of converts, who were brought up in some Protestant sect, who have gone through the experience, first, of great prejudice against the Church, then of surprise and contempt for its claims, then of curiosity and interest as they began to study, then of perplexity at the wealth of new thoughts in conflict with former impressions, then of slow readjustment of ideas, and then, finally, of deep and lasting satisfaction, in the ever-growing conviction that in the Church they have found the truth of which they were in search; certain of it, as they never have been before. Thousands of converts are ready to testify to the truth of just this ex-

perience. You cannot be argued into loving anybody. Love is the fruit of personal intimacy; and you cannot learn to love the Church, until you know it, not as an outsider, but as a devout learner; and then as a devout communicant at her altars. The requirements of the Church from one entering it, are very simple. The Church recognizes every properly baptized person as being already a Christian, and a member of herself; and she requires Confirmation, not to make the man a member of the Church, but to give him gifts of grace he has not yet received.

The Church requires no great profession of faith; but trusts that one's whole life in the Church will be a continuous growth in knowledge of divine things, and the Catholic Faith. In coming into the Church, you give up nothing you have held before, no gospel truth which has been dear to you. You merely open your heart and mind to the teaching of the Church; to wider ranges of truth than you have held; truths which are necessary to make those you already hold, entire and complete.

If, at first, the services of the Church seem strange and unfamiliar, remember that no educational system can be comprehended at a glance; and that one great beauty of the Church system is, that it is *educational* as well as devotional; and that for the oldest communicant there is always something yet to learn in the liturgical system of

worship, by which he is led on from one great truth to another. And yet the elemental knowledge required for following the services, is very simple; one very soon feels at home in a liturgical service.

Probably the feeling that most frequently makes people hesitate about coming into the Church, even after they become convinced of the truth of its claims, is, that they will thereby seem to question or to reflect unpleasantly upon the Christian character of the members of the denomination to which they have belonged; or to repudiate the truth and grace they believed they have received, in that denomination, in the past.

But why should anyone have this feeling? Surely we are never called upon to deny that any baptized man is a Christian, nor can it ever be necessary for us to repudiate or to ignore the fact that God has given us grace and truth in the past. When a man comes into the Church, he does not deny that that sect he leaves is just what it claims to be. It is a voluntary association of men, for religious purposes. Its ministers convert men, and help them to lead good lives, and preach more or less of the Church's faith. While they claim that they are ministers of the Gospel, they would be the first to deny that they are priests; or that their sacraments are channels of grace; or that their own particular sect existed before the Reformation as an organized body. Surely they cannot

deny that they teach on the principle of individual interpretation of the Scriptures.

So the Church affirms nothing concerning them which they do not practically admit for themselves; and the Church freely admits that they often teach much truth, and that their members show unmistakable evidence of the work of God's grace in their hearts and in their Christian characters; often putting to shame the inconsistent lives of communicants of the Church.

Sometimes a man is deterred from entering the Church by the opposition of his own family, or his friends, who would be hurt or alienated by his change of Church relations. This no doubt is very trying; but after all, in a matter of such immense importance, every man must act for himself, as his conscience and judgment dictate, without regard to the scruples of others. And then, in a large majority of cases, such opposition is based on a misunderstanding of the Church itself, which can in time be explained away; or at any rate, as time goes on, such bitter feeling dies out of itself and is forgotten.

If the opposition and misunderstanding of one's friends is hard to bear, as no doubt it is, then one can remember that it is exactly what our Lord Himself said would occur, when men came into His Kingdom. The opposition of Protestant sectarian prejudice to the Church, is often wonderfully like the opposition the Church encountered

from the world in early apostolic days; and men who come into the Church, must meet and bear it for the sake of Him who dwells in, and sanctifies the Church, and gave Himself for it; and endeavor to show by their patience and gentleness of bearing, that the hatred of Protestants is undeserved.

Sometimes a man hesitates about coming into the Church, merely because it seems like such a great step to take; and without any other tangible reason, defers the matter from time to time. But generally, when the man does finally come, and discovers what a help and comfort the Church is to him, he greatly regrets that he did not enter it, long before.

Again, a person will sometimes say, "The Church interests and attracts me; but it is so different from anything to which I have been accustomed. It would be dreadful if, after I had been confirmed, I should find that I had made a mistake."

Well, perhaps the fact that the Church makes many thousands of converts from the Protestant sects, every year, and that very few return, and that they seem to be happy and contented in the Church, ought to be reassuring as to the danger of disappointment.

It is not to be regretted that men often find their way into the Church by a slow process, which involves overcoming many objections and preju-

dices. In the first place, the Church wants men *who become Catholic from conviction, because they believe that the claims of the Church are true*; and not men who become "Episcopalians" because they like a liturgical service, and bring with them all their sectarian narrowness and prejudice. And secondly, the man who becomes a Catholic *intelligently,* will derive a thousand times more comfort and help and inspiration from the Church, than he would if he came ignorantly, and as a matter of taste, and thought of the Church merely as the most respectable sect. Some of the most devoted Churchmen in the Church, are those who became Churchmen after a long struggle, and at the expense of some self-sacrifice.

Occasionally we meet a person who finds it a very easy matter to make a change in his ecclesiastical relations, who moves about from one denomination to another, apparently led by no better motive than taste, or the influence of friends, or the attractions of some special preacher or form of worship. But to most thoughtful persons, the act of leaving one religious body and entering another must be a serious matter, which can take place only after careful and prayerful study of all the issues involved. Such persons, even when they have come to believe that a change is a matter of duty, find it exceedingly difficult to make it in the face of inherited prejudices and old associations, whose power is still very strong.

Such a change is never justifiable, unless the

person who enters upon it, feels very sure that in the Church to which he goes, he will be better able to obey God's will, and more sure of receiving His truth and His grace. These questions must come first, before any question of mere personal preference or expediency; and the final decision must rest on the answer which one can honestly give to them. So after all, the whole matter resolves itself into a question of personal loyalty to the Lord Christ; for membership in the Church which He creates, and which He sends to represent Him, must necessarily be a bounden duty; while connection with any man-made, voluntary association, never can be a duty, nor can it be a substitute for such membership.

If the conviction of this truth suggests itself to any one who has read this argument, let him not put it aside, until he has given it such prayerful and careful thought and consideration as it deserves. The Holy Spirit leads men as He wills; silently and gently. He coerces no one; and it is not difficult to resist His leading; but it may result in great loss to the soul which turns away from Him.

May the Holy Spirit take away from us, all pride and prejudice; and open our hearts to receive what He would teach us, and give us the strength and courage, to follow where He leads the way; and if there is anything in this book which is false, or contrary to His will, may He blot it out of our memories, and pardon him who wrote it!

APPENDIX A

ROMAN OBJECTIONS TO THE VALIDITY OF ANGLICAN ORDERS

ROMAN Churchmen commonly make five objections to the validity of Anglican Orders, asserting First, that Archbishop Parker's consecration never took place, because a certain document among many attesting it, is missing. Second, that Parker went through a parody of consecration at an inn in London, called the Nag's Head, at the hands of an apostate monk, who in turn was consecrated by Parker. Third, that Barlow, Parker's chief consecrator, had never been consecrated, because an entry of his consecration is absent from Cranmer's Archiepiscopal register. Fourth, that the formula used in Parker's consecration was insufficient to confer valid orders. And Fifth, that the ordinal is deficient in expressed intention.

In order to answer these objections satisfactorily, it would be necessary to produce a mass of evidence which would fill a large volume; and it is much simpler to refer the reader to such works as Denny's "Anglican Orders and Jurisdiction," Haddan's "Apostolic Succession in the Church of England," Mortimer's "Catholic Faith and Practice," The "Response of the Archbishops of England to the Letter of Leo XIII.," "The Priest's Prayer Book" on Anglican Orders, and several others, in which these questions are treated somewhat at length, and thoroughly.

In regard to Archbishop Parker's consecration, the facts were as follows: He was nominated to the see of Canterbury, elected by the Dean and Chapter of the Metro-

politan Church of Christ (in accordance with a *congé d' elire* dated July 18th, 1559) on the 1st of August. The election was confirmed Dec. 9th, 1559, by four Bishops, Barlow, Scory, Hodgkin, and Coverdale. A deed certifying this still exists in Parker's register. Eight days after, Dec. 17th, Parker was consecrated in Lambeth Chapel by these same Bishops, according to the Edwardine Ordinal of 1552, all four Bishops laying their hands on his head, and all repeating the consecrating formula. Parker was duly enthroned, and did homage as Archbishop in March following, and on the 21st of March the Queen issued the usual mandate for the restitution of the temporalities of the see to Parker. Parker's register gives the records in full, connected with his consecration.

There is a long series of documents, letters, and incidental references, which go to prove the fact of Parker's consecration; and among them is the register of the fact in the archives of Lambeth, written in the same hand as the registers of Cranmer and Pole, and attested by the same Notaries Public as Pole's own record; also a contemporary copy of a part of this register, in the State Paper office; also another copy in the Library of Corpus Christi College, Cambridge; also Parker's autograph notebook in the same Library, mentioning the consecration as occurring Dec. 17th, 1559. The diary of Henry Machyn, the Zurich letters, and other papers, furnish a mass of incidental testimony which is all the stronger because it is incidental.

Most reputable Roman Churchmen have discarded the famous Nag's Head fable, and it is unnecessary to speak of it.

But supposing Parker's consecration was invalid, the succession would not be lost, because three of Parker's consecrators, Barlow, Hodgkin, and Scory united with him subsequently in the consecration of four Bishops, through whom the succession was transmitted. But again, supposing the succession was actually lost, it certainly was restored in the person of Laud, Archbishop of Canterbury, in whom were united the Irish, Italian, and English lines. The registry of Barlow's consecration is missing, though all the other documents attesting his consecration are in evidence. But supposing he had not been consecrated; he

was only one of four Bishops who acted together in the consecration of Parker, all of whom laid on their hands and recited the consecrating words, and all of whom were consecrators.

The objections which Romans make to the Anglican Ordinal would not only also invalidate the Roman Orders, but would also nullify the validity of Holy Orders throughout the Christian Church for the first thousand years; and so they prove far too much, if they prove anything at all. For if the words used to ordain Bishops were insufficient, because they did not specify that the man consecrated was to be a Bishop, we reply that neither did the Roman form of consecration contain any such words for many centuries; and that the only sacraments which by divine ruling are tied to fixed forms of expression, are Baptism and the Holy Eucharist. Again, Romans object that the English Ordinal does not expressly confer any power to offer the Eucharistic Sacrifice in ordination; but we reply that such power is involved in the power to administer the sacraments, which is given in the service; and moreover, the power to offer sacrifice is not expressed in the Ordination of the Greek Church, which the Roman Church recognizes as having valid orders, and no express recognition of such power was in the Roman Ordinal for many centuries.

Some of the best defences of Anglican Orders have been made by Roman Catholics themselves, by such men as Courayer, Colbert, Bossuet, Butler, Affre, Tierney, Portal, and also by Döllinger, who was one of Rome's greatest theologians before he repudiated the decree of Papal infallibility, and was excommunicated.

APPENDIX B

CONFESSION

IN the chapter on the Sacramental System, we found that our Lord gave to His Apostles when He ordained them, the delegated authority to pronounce absolution upon penitent sinners, saying: "Whose sins ye remit, they are remitted unto them"; and we called attention to the fact that absolution was analogous to Baptism "for the remission of sins," and as a ministerial act involved no greater difficulties than Baptism, by which the benefits of our Lord's cleansing blood are applied to individual souls. Now in these days when the Church has attempted to give some practical force to our Lord's words, and has assumed the right to receive and absolve penitents, the thing has been the occasion of grave and bitter controversy. Perhaps it may be well for us to try to approach the subject for a moment from the standpoint of common sense, and so far as possible, to discuss the question on its intrinsic merits.

Of course the difficulty turns on the fact that the Church requires personal confession of sins before pronouncing personal absolution, and confession of sin to a man is supposed to be degrading, demoralizing, and contrary to "Protestant principles." Perhaps the exercise of no other function of the priesthood has elicited so much acute hostility, and has excited such groundless fears, as this use of confession.

Let us stop for a moment, and ask ourselves a very

simple question: Why should it be thought perfectly proper for a man to go to his lawyer, and tell him his business complications, or to his physician, and tell him his physical symptoms; and yet if he goes to his clergyman, and tells him his spiritual difficulties, which are infinitely more important than the others, the thing is said to be demoralizing and dangerous?

Are we to be allowed to have confidential relations with professional men on every other subject under heaven, except those matters which concern the salvation of our immortal souls? Apparently as long as we confess our sins, or our neighbor's sins, to our intimate friends, the thing is legitimate enough; and yet when confession of our own sin is made to a priest of the Church, who is bound by the oath of his office to observe absolute silence concerning what is told him, and is trained to deal with individual cases and to help penitents, such confession, for some reason or other, is condemned as dangerous and unlawful.

Sin is spiritual disease; or rather a complication of very serious diseases; and for us to assume that every penitent knows how to treat himself without telling his symptoms, or getting any personal advice, is about as reasonable as the assumption that every sick man is competent to prescribe for himself.

Moreover, suppose that a physician in a hospital, instead of going from one patient to another, and prescribing individually, after a careful diagnosis of each case, should mount a table in the hospital, and read an essay on a supposititious malady; and then leave the patients to discover if they could, what is the matter with them; the physician thus delivering ten, twenty, or a hundred essays, perhaps, before he happens to stumble on the difficulties of any individual case. Then suppose this man learns what is the matter with him; is he to proceed alone to treat himself? If any hospital were managed on any such plan, no sane man would trust himself under the care of its staff of physicians for twenty-four hours.

When a man is troubled and perplexed about some legal difficulties, he does not go to a law college, and listen to a course of lectures; he goes straight to his lawyer, and

confesses his difficulty, and asks for the help and advice he needs.

Now every man who does a priest's work, knows perfectly well that a multitude of souls are lost to the Church, simply because, with the very best of intentions, men get confused and hopeless about themselves; the moral problem of their lives is too complicated for their solution; they do not understand themselves, and their weaknesses; and in despair they give up the fight, and drift away from the Church in indifference. If such persons could only have the benefit of a good, wholesome confession, and receive the necessary advice and the moral support of a sympathetic priest who understands them, in a very large majority of cases such persons could be saved; and perhaps would eventually grow in strength and independence of character. It is also well known among priests of the Church, that there are certain circumstances of life in which men are surrounded with acute temptations, when the support which a confidential relation with a wise priest gives, becomes almost a necessity, if such men are saved at all.

One of the strongest forces in the moral life, is personal sympathy. Much of the bitterness of the struggle with sin, is due to the loneliness of it; when its difficulties, dangers, and defeats must be sealed up in our hearts, unknown to anyone else. Men often become so hungry for sympathy, that they feel almost driven to confess their trouble to some intimate friend, who can understand them and sympathize with them. But surely the experience and training of a priest of the Church fits him for a more practical sympathy, and he knows too much about sin, *about his own sins*, to feel anything but the tenderest pity and sympathy for those who come to him. There are multitudes of men the world over, who can testify that a confidential relation with some priest of the Church, has been to them of inestimable value as a support, a restraint, and a comfort, when perhaps without it they would have been utterly lost.

The Church values private confession of sin in certain cases, not merely because it enables the penitent to receive godly counsel and advice, and affords him the personal sympathy of the priest to whom he confesses, but also, be-

cause such confession is sometimes necessary to bring about any realization of the dreadfulness of sin, in the mind of the penitent.

We are constantly told that we should confess our sins to God; and this is no doubt true; but after all, it is difficult for the most devout person to so thoroughly realize God's Presence and Purity, that confession to Him of actual sins brings any very acute sense of shame with it; and so men often confess freely to God, who would shrink greatly from confessing those same sins to a man; and must this not be largely because when we look at our sins through the eyes of another man, somehow we realize their shamefulness much more acutely?

Certainly anything which deepens our sense of the shame of our sins, must be a moral power in the spiritual life; and a very wholesome medicine, however disagreeable it may be.

Occasionally a man will be so thoroughly in earnest that he will long for some special way of manifesting the sincerity of his repentance, some act of humiliation before God, by which he can express his unworthiness; and in such case, confession satisfies a real want.

Then again many devout persons who are sincerely penitent and have confessed their sins habitually to God, still feel some disquieting doubts as to whether they have done all that they ought to win forgiveness; and to such persons, after personal confession, the absolution of the Church comes with a very grateful and reassuring force; because it is positive, authoritative, and definite.

We are frequently told that confession is demoralizing, both for the penitent and for the priest. But those who make this assertion, in ninety-nine cases out of a hundred, know nothing whatever about it *by actual experience;* and what they say, or believe, is based often on most ignorant and malicious gossip. Ask them if they have ever been to confession, and they will almost resent the question as an insult. Now suppose a man were to attempt to lecture on the subject of medicine, and should begin his remarks by assuring his audience that he had never studied medicine first hand, had never had any actual medical practice, had never been sick enough to go to a

physician himself, and would not go to a physician if he were sick; and should then proceed to denounce the confidential relation between physicians and their patients, as demoralizing and dangerous. Do you suppose that the man's audience would have very much patience with him, or would think that his word carried any weight with it? Surely the testimony of thousands of laymen and priests, the world over, who have found confession of inestimable help and comfort to them, who are familiar with the method and results of confession, is worth more in the interests of truth, than all the cavils of those who know nothing about it by experience. Doubtless the abuse of confession in certain cases has resulted disastrously, where priests have been gross, untrained, or injudicious; but to assume on this account that any large percentage of priests are gross, or that confession of sin cannot be made, or heard, in anything but a gross or vulgar spirit, is monstrously false. Every sensible man knows perfectly well that occasionally a man has to do, see, and hear things, in the natural course of performing his duty, which would perhaps be demoralizing, if he were to dwell on them or stop to let them appeal to his lower nature. But surely right-minded men can bring themselves into contact with evil, in the necessary effort to reform it or to help the offender, without suffering moral contamination themselves, or suggesting evil to others. If this were not true, then all efforts to help and uplift men must come to an end; and every gross man must be left to perish in his sin. The best answer to all this assertion of the danger of confession, is the counter assertion, that our Lord never would have sent His priests to represent Him in their ministry to penitent souls, and have given them a commission to remit sins, if such intercourse between priests and penitents would be dangerous and demoralizing.

Sometimes it is said that confession enfeebles the moral nature, and makes a man weak and dependent; but this certainly is not the testimony of those who resort to confession. For example, take the following letter from "F. R. C. S.," in "The Angelus": "I should like to make a further remark on the statement that habitual confession results in mental enfeeblement. This has been

so repeatedly stated, that no doubt a vast number of people believe it to be a fact. But I may fairly ask for some evidence. I have never seen it so stated by anyone who has been in the habit of hearing confessions, or by anyone who habitually goes to confession. And I hold that only those who have the experience are fit judges in the matter. I take my own case, if you will for a moment permit me to be an egoist. I am over sixty years of age. For the last thirty years I have been going to confession, sometimes at long intervals, more frequently at shorter ones. I am a member of the medical profession, a Fellow of my College, a hospital surgeon, and have attained some repute. I judge myself to be about the last man to be infected with morbid influences. My wife and my grown-up children go to confession. They none of them seem to be affected with mental feebleness. A vast number of my own friends, some in my own profession, others lawyers, others hardheaded men of business, go to confession, and I fail to see the dreadful deterioration which is set forth. I am an Alpine climber, and have the personal acquaintance of the finest race of men, the Swiss guides. They are the most devout men I know, and they all "go to their duties." The whole thing is a figment of the brain, unsupported by a single shred of evidence. One other thing I should like to state. In all my long experience of confession, made to many priests, I can never remember having one single question put to me. This statement as to examination of penitents is a pure fiction."

Now every intelligent man who has studied the history of the Anglican Church for the last half century, must admit that there has been a wonderful revival of spiritual life and missionary energy throughout the Church; and that she has a far stronger hold on her own children, and is far more influential among all religious bodies, than she was at the beginning of this period. As a matter of fact, it has been during just this period that the use of confession a (privilege long neglected) has been steadily increasing among Anglican Churchmen, the world over.

The question will be asked, Do you believe that God forgives sins without confession to a priest, and if He does, why should one confess? We reply that the Church

holds that God forgives the sins of any *thoroughly contrite* man, without such confession; and the Anglo-Catholic Church never makes confession obligatory, or a necessary condition of communion. But surely one cannot limit the ministrations of grace in the Church to those things which are absolutely necessary to salvation, and say that because God can save a soul without confession, therefore confession has no use. Such a position is certainly untenable.

It will be said that confession of sin to any man is a hard thing to expect of anyone. We reply, most certainly it is; but it is just because it is a hard thing, and requires some courage and humility, that it is such a thorough test of penitence, and such a moral power, in the spiritual life. Were it an easy thing, did it involve no heart-searching, no facing of hidden sins, no humiliating and open acknowledgement of weakness and shame, it would amount to nothing as a discipline in the acquirement of self-control and the upbuilding of Christian character.

In the First Prayer Book of Edward VI., the Church of England set forth the following declaration, concerning the use of Confession:

"Such as shall be satisfied with a general confession are not to be offended with them that do use to their further satisfying, the auricular and secret confession to the priest; nor those also which think needful or convenient, for the quietness of their consciences, particularly to open their sins to the priest, to be offended with them that are satisfied with their humble confession to God, and the general confession to the Church. But in all things to follow and keep the rule of charity, and every man to be satisfied with his own conscience, not judging other men's minds or consciences, whereas he hath no warrant of God's Word for the same."

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